

Improvement Era

Vol. XX

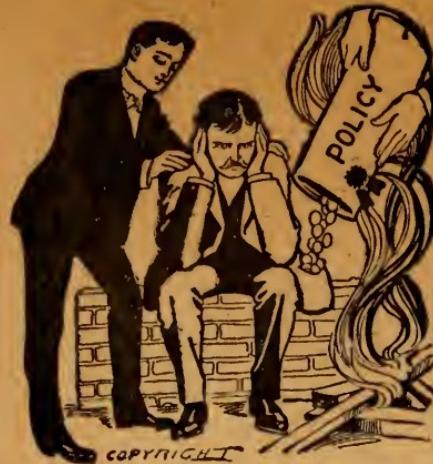
November, 1916

No. 1



Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints

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Mount Timpanogos

I struck the trail at break of day,
To climb the summit, far away.
My banner's folds were spread unto
The mountain breeze that softly blew.
I dared the wilds, and with my train
Sought only sun-swept heights to gain;
Determined on a conquering race,
To climb, to win the victor's place;
To break opposing boulders down
And fight to gain the summit's crown.
I asked not how my life could bear
The thunder-storms that beat up there:
Enough that I was young and brave,
Sufficient thought myself to save!—E. H. A.



The Garden Fountain, Home of Ramona

IMPROVEMENT ERA

Vol. XX

NOVEMBER, 1916

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Thanksgiving

“The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.”

“The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.”

“The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?”

“Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. The Lord is their strength, and he is the saving strength of his anointed. Save thy people and bless thine inheritance: feed them also, and lift them up forever.”—*Psalms of David.*

At the Home of "Ramona"

By Alfred Lambourne



OUR stay at the Camulos Ranch, or the home of "Ramona," as it will henceforth be more generally called, was a pleasant one. The place gives a perfect conception of an old-time Mexican-Spanish homestead, such as were once quite common throughout this part of the country, but which are now fast disappearing from the land. The ranch is situated in the

Santa Clara Valley, which opens out onto the shores of the Pacific Ocean, in the most delightful semi-tropic region of Southern California. Quite attractive enough in itself is the place, apart from the tinge of romance Mrs. Jackson's book has necessarily thrown around it. The pastoral scenes and incidents that may be witnessed there are highly suggestive of other lands, and one can scarcely believe himself within the limits of the United States while looking upon them.

As may truly be said of many other visitors, we were attracted to the place by the ideal joys and sorrows of Ramona and her Indian lover.

It was a preliminary visit to the port of Monterey with its historical associations and picturesque buildings and quaint graveyard on the mossy tombstones of which might be read names that suggested such loves as those told in the prelude of the romance. And the days we had just passed at the old mission at Santa Barbara, taking note of the drowsy life there, and those days we had spent in watching the play of the soft, blue Pacific from the low, stooping cliffs of the Rincon, had sufficiently weaned our thoughts away from the affairs of every-day life to enable us to thoroughly enjoy a stay at this quiet, sequestered spot.

The charm of Mrs. Jackson's story of Ramona lies in the subtle power with which she links the actual, the physical features that may be seen there, with her imaginary persons and incidents. Now, whenever I shall think of the old mission at Santa Barbara, it will bring up an image of Father Salvadierra, in the closing hours of his life, and certainly a flock of sheep pastured

near an orange grove, will recall the exploits of Alessandro and his band of dark-skinned shearers.

Our visit was fortunate in regard to season. The amorous breath of spring was wafted through the pleasant valley. The wild mustard plant, "with its stems so small as to be almost invisible," was in full flower, and still suggested the simile of a golden snow storm. The willows along the banks of the Santa Clara were as light, as vividly green, and the orange trees as glossy and dark; the pepper trees waved their long pendant branches as quickly to the slightest breeze, and the "curves, hollows and crests" of the Sierra de San Rafael were as iridescent,



The Mission at Santa Barbara

as thickly covered with verdure and bloom, as in the springtime of the years gone by.

Those who have read the charming novel will remember that the story deals with the wrong, the injustice done to the Indians during the early settlement by Eastern people of Southern California. Perhaps in several instances these wrongs are over-stated, although in the main they are probably correct. Much injustice, no doubt, occurred; many gross violations of truth and right. The California Indians were of a very peaceful nature, from all accounts, grateful for the smallest favors, and their trouble with the white settlers fully justifies the general tenor of the book. Cabrillo, one of the earliest explorers of the coast, if not the very first (his bones now rest somewhere on the Island of San Miguel, the most westerly of the group of islands visible from the coast), bears witness to their simplicity in his diary (1542), and later on we have the statements of Drake, from his memorable piratical voyage of 1579, of the perfect

confidence the natives placed in the superior knowledge of the invaders and their good intentions toward themselves. According to old Fuller, the scenes enacted between Drake and the Indians were something similar to those with Columbus at Hispaniola. Drake and his party were worshiped as superior beings; "baskets of tobacco and presents of boiled fish came daily to the English ships from the conical huts on shore, and in return for these the English sent lotions and ointments to such of the natives as had sores or wounds." Under the Mexican Senors the Indians enjoyed certain and liberal privileges, and by the mission fathers they were treated with the utmost kindness. Not until after the acquisition of Southern California by the United States, at the close of the Mexican War, did their trouble begin. Then their eviction from the lands they had so long enjoyed began to occur.

Throughout the story the character of Alessandro is skillfully portrayed. His Indian blood and Indian nature assert themselves in spite of all early training. Fierce is his love for Ramona, and deep his hatred of his oppressors. He is morose. Even the gentle patience of Ramona could not make him shake off the sometimes sullen, the sometimes fierce resentment that he felt at the sight of the downfall and gradual extinction of his race. Had there been, says a recent writer, commenting upon the plot of the story, many Alessandros among the Indians, the chances are that much that was blamable would not have occurred. A determined movement on the part of those holding land would have brought some recognitions, at least, of their rights to the land they had tilled.

By many this resurrection of dead issues, this recital of the wrongs of a race who were certainly most inferior, will be considered as useless. But the author of the book has thought otherwise, and, indeed, as she intended, the story points a moral, indicates the better course to pursue in many a quarter yet, and then genius must have a theme, a central thought to work upon, and around which to weave the colors of romance. Truly the work is better done if from the heart of the writer there wells up true indignation at injustice suffered, and the hope that her words may have some power to avert such injustice again in the future, even if only to the fast dwindling remnant of the red man.

Within a few moments of our arrival at the Camulos Ranch, our ears were greeted by the sounds of a bell. This bell, we afterward discovered, formed one in a set of three, all of which were imported from Spain, as told by the inscriptions running around their rims. They are very ancient-looking, and are most likely relics of some one of the old missions falling into decay in the neighborhood, probably San Luis Rey. The bells are

hung in a stout wooden framework hard by the little chapel, which is one of the distinguishing features of the Camulos Ranch, and not more than a rod from the south veranda of the house, where so many of the more interesting episodes of the story take place. One of these performs the office of summoning to meals all persons at the ranch, and another assembles them for worship and prayer. The one whose voice we first heard was sounding for the evening meal, and, judging by the number and heterogeneous nature of the crowd of persons that responded



Home of Ramona, Camulos

to its call, the hospitality and patriarchal character of the place have in no ways declined.

One of the most interesting as well as novel sights at Camulos is the morning prayer. I have already mentioned the little chapel. It is embowered amid the orange trees, and although only just large enough to accommodate the family circle—the attaches of the place kneeling in the long arbor adjoining—the altar is quite elegant, and on the walls are several old paintings of saints, reputed to be of considerable value. The Senora at Camulos, as can be imagined, is a most devoted Catholic, and the chapel was erected for entirely private use. Many a priest has officiated within its narrow space. On the hilltops overlooking the valley, are placed a couple of large, white crosses, for the purpose, perhaps, which the Senora Morena mentioned, "that the heretics may know, when they go by, that they are on the estate of a good Catholic; and that the faithful may be reminded to pray."

At an early hour of the morning several of the young misses

of the house, señoritas, I suppose I must call them, appeared in the garden and gathered a number of large bouquets to decorate the chapel altar. At the third warning of the bell the priest emerged from the house, followed by the greater number of its inmates. Of course some curiosity is naturally felt by visitors to see the lady of the house, and to detect in her, if possible, any traces of the Senora Morena. Outwardly there is certainly none, except that she evinces the shrewd, business-like tact of the ideal creation. We had ample evidence of this when she gave directions to the men engaged in trimming the orange trees, and to those transferring to boxes for shipment the loads of golden fruit that hung upon them.

I am possessed of a peculiar dislike for people or books that pursue an author and endeavor to point out what they or it consider the truth of some masterpiece of romance. I do not wish to dissect the story of Ramona; I intend to enjoy its beauty as I would that of a flower without pulling it to pieces. By the side of the fountain beneath the orange trees I was presented to the original of Ramona.

“Her loveliness with shame and with surprise
Froze my swift speech.”

Never had I looked upon a more beautiful creature. And her charms were enhanced by an indescribable sweetness and dignity of manner. Alessandro, being an Indian, might have been brave enough to look into those dark liquid eyes but I was not. And then there was the wealth of midnight hair and the wondrous beauty of her hands and feet; but beyond all that, I have an undying memory of the softness and richness of her voice.

The fair lady was gracious enough to inscribe her autograph upon a small sketch book which I then carried, and also to gather from a nearby hedge and present to me a spray of that exquisite bush which is called the Breath of Heaven, and these I have kept for many a day.

The service in the chapel was effective and simple. It could hardly fail to be effective amid such surroundings. During the prayer of the girls, at its latter part, the click of the trimming-shears sounded continually from the orange grove, and the songs of the many birds that frequent the place—canaries, finches and linnets—mingled with the chanted responses. Though not having altogether the beautiful significance of the Sunrise Hymn so skillfully used in the story, is strongly recalled that beautiful incident to memory, especially the answering of the birds.

“Singers at dawn
From the heavens above,
People all regions,
Gladly we, too, sing.”

An indispensable appendage to a Mexican house of any pretensions is a fountain. There are two at Camulos Ranch—one by the chapel and a smaller one in the courtyard to the north of the house. The courtyard ought to have been mentioned first, for of all things southern, the most pre-eminently southern is a courtyard to the house. "There is enacted the greater part of the domestic drama; there, under the shadow of the veranda, hang the water-jars; there the women weave their lace; and the shepherd and the herdsman lounge, and smoke and train their dogs there; there the young make love and the old doze." Yes, the veranda of a courtyard at a Mexican home is an agreeable place, and makes one half, if not wholly, in love with southern life. There to the utmost one can indulge in dreamy reverie, learn the virtue of not being in haste, and soon be the world forgetting and by the world forgot.

Camulos will be a pleasant memory, to us at least. Its delectable surroundings, its orange groves, its olive, almond and lemon trees; its vineyards, its clambering roses and, most of all, the glimpse it gave of a life tinged with the *Dolce far niente* of the south will often appear, like an oasis, amid the memories of more sterile scenes. When the one tall cypress standing by the fountain was outlined in black against twilight sky—hazy yet with the fervent heat of the past day; when the breeze that crept through the valley dissipated around the rich perfume of the orange and the flowering almond, and when on the ear fell the soft rippling of the Santa Clara, as it moved onward to the sea, it seemed, not that we were in California at all, but on some favored spot of sunny Mexico, or beneath the sky of Spain.



The Meaning of Education

By Dr. E. G. Peterson, President, Utah Agricultural College

VII—Honor

Honor never changes. It is the same in the hut of the commonest laborer and in the most gorgeous palace. It is the same today as it was a thousand years ago, and it will be the same for all time. Principles never change.

When men were engaged in simpler activities than much of the activity which predominates today, when the main functions consisted of personal intercourse, of man to man, face to face, it was a comparatively simple task to know how to be honest. Dishonor likewise was readily detected. There was not, for long, masquerading under a false cloak, of those whose minds went in crooked ways. The thief, the perjurer, the hypocrite, and the liar were quickly found out.

Today, man's dealings are not only with those whom he meets face to face, but with a brotherhood which extends throughout the world. His dealings may affect thousands whom he never sees. The food he eats, the train upon which he rides, or which in part he owns, the newspaper he reads, the schools his children attend, the laws which his representatives formulate, the international practices which he condones or helps to put in practice, all these express an inter-relationship of endeavor which may involve all parts of the world. With excellent personal standards man may help to produce iniquitous usages when his acts are joined with the acts of others with whom he is associated in corporations, in city government, or boards of control, and as an elector in state and national government. A new problem of gigantic proportions is the problem of projecting righteousness into our complex socialized state.

Man and his motives are hidden in the intricacy of our social being. He deals not entirely face to face but indirectly and round-about. He may steal from the public purse over which he may have stewardship and yet not, perhaps, sense the same feeling as one who steals directly from his neighbor. Yet the crime is the same. He may combine with others to force from business a competitor by unfair means. He may be the recipient of favors by special legislation; he may manufacture products which are underweight or inferior in quality. He may abuse the privileges of free citizenship, and such abuse may in-

jure others. He may advertise to cure disease which he knows is incurable. Through it all, he may escape detection and actually be regarded as upright. In fact our peculiar life has developed a peculiar human being who through mental alertness or adroitness defies detection, but who is nevertheless fundamentally immoral and dishonest. There is even a tendency to exalt such subtlety by calling it long-headedness or cleverness. Even deceit and hypocrisy are sometimes lauded as qualities of some virtue. All of which is perniciously wrong. Honor is the same yesterday, today and forever. No adroitness of mind will ever condone for the absence of it. And its violator will be found out, or what is of more significance he will find himself out. A double life was never lived successfully. Sooner or later Nature will appear and demand an accounting because an altruism and a justice and righteousness pervades the universe which in time separates the clean and the unclean.

Let no man deny the motives which preside in his own soul and point the way unerringly. Let no man delude himself into believing that honor is a composite changeable thing. Honor is as simple as love or truth or virtue. It never changes. And every man knows when he departs from its presence.

Logan, Utah



I. E. Bunnell, age 83; Edward P. Cliff, Jr., and Ewin Booth, both six years of age—the oldest and the youngest of the many climbers who reached the summit of Mount Timpanogos, Utah, this year.

The Germ Ubiquitous

By Frank Oswald Warren

I'm a nimble little microbe,
But I think I know my place;
My mission is to "whoop 'er up,"
To hoist a fallen race.

I ain't got any hatchet—I'm
Not Washington, you see;
But I can make it lively for
The human family tree.

I light upon a lover's lip
While courtin' of his Miss;
And when they go to osculate,
I kill 'em with a kiss.

I drop into a bowl of soup,
And turn it into ink,
Unless it turns into a man
Afore I've time to think.

I hang around the washee house
Where Wun Lung doth preside;
And pretty soon he lays that lung
The other lung beside.

I crawl into the craniums
Of them as feels cock-sure;
Thenceforth their doubts are numerous,
Their dogmatisms fewer.

You're curious to know my name—
Aren't you? "What's in a name?"

I guess I am—I'm everywhere—
I shoulder all the blame:

Appendicitis, coddling moth,
Mosquitoes, bed-bugs, fleas;
I s'pose I'm held responsible
For Darwin's theories.

The higher criticism cult
O'erlook the like o' me;
If they can't sea a Jonah whale,
What can they hope to see?

They overlook; I undertake;
I'll give 'em all a chase.
Just watch me while I decimate
This doomed Adamic race!

“God’s Painting”

Told by Wilford C. Brimley

I have heard this story, and now retell it in my own way: A good father and mother had an only son. From his infancy, they had taught him to pray, and as he grew older, had read and explained much of the Bible to him. They had given him the best education their town could afford and were desirous that his schooling should be continued in college, so that upon his return, he might be of service to the community, a credit to himself and an honor to his parents. To this end, they had saved their means.

The fall after the completion of his course at the local high school, Joe Turner left his home in the West and entered a noted college in the East. He found lodgings with a number of other students of the college at a boarding house nearby. He soon became intimate with several of the boys of his class, and frequently studied with them around a large table in the dining room, but generally retired to his room a little earlier than they, in order to attend to his prayers, which had always been a part of his daily life.

One night, as he knelt by the bedside, he was interrupted by one of the boys entering the room. As he arose, the young man asked:

“What were you doing on your knees, Joe?”

“Praying,” was the answer.

“To whom do you pray?”

“I pray to God, of course,” said Joe, frankly.

“Have you ever seen God?” asked his companion.

“No, I haven’t.”

“Well, then, how do you know there is a God?”

Joe had never doubted the existence of God. He had always believed the teachings of his parents. This was the first time he had ever been questioned. He informed his companion he had often heard his father read from the Bible the story of the creation of the earth by God and many of his dealings with the people on the earth, and how God and angels had appeared.

The classmate then told Joe that the Bible accounts for only six thousand years, but that scientists, philosophers, and other men of great learning have proven the earth to be many thousands of years old; that many people have come to look upon

the Bible as a myth on account of many apparent absurdities and impossibilities which it contains.

But Joe remonstrated that he had always been taught that the Bible was true, and that he had no reason to doubt his parents' teachings.

The schoolmate then asked if he didn't think his parents could be mistaken. Had they any evidence to combat the findings of scholars who had made a study of the matter? He said even ministers had adopted the "higher criticism of the Bible."

Joe said little, but thought a great deal. Perhaps father and mother were mistaken; they had had very little education. He could hardly understand how their belief could stand against the wisdom of professors, scientists and men of great learning.

As doubt and uncertainty took the place of child-like faith, Joe ceased to pray, not considering the consequences and the effect it might have upon his life. To him, prayer without faith, was hypocrisy. He often questioned the sincerity of prayerful men at home, whom before he had esteemed and respected. He became restless and dissatisfied, not realizing the cause. The uncertainty in his mind was weakening him. The rudder which had guided his course had been torn away. He was only content when deep in his studies or associating with the fellows, who always seemed free from any cares.

After finishing his course in college, Joe's only thoughts were about home and father and mother. He could hardly wait to tell them of his success. They would not think him boastful, but only be filled with pride. They had sent him some extra money for sightseeing, but Joe was so anxious to get home, that his long expected sightseeing trip was given only secondary consideration. After buying a few presents for father and mother, he packed his trunk and set out for home.

On the fourth day after leaving college, Joe Turner alighted from the train in his home town. It was only a couple of blocks from the station to home, so in ten minutes he was walking down the gravel walk that led from the sidewalk to the front door of his home. Nearing the porch he caught the fragrance of the old lilac tree in full bloom. A fresh rain had added color to the lawn, and a robin was sounding its surface for worms and insects. The house had been newly painted a pretty shade of green with white borders and trimmings.

Mrs. Turner wept for joy as she kissed her son and felt his arms go around her waist, and she realized that he was again safe at home. But Joe's father gave a hearty laugh as he sized up his boy, now tall and manful, and thought of the many times he had held him on the horse's back to give him a ride.

All afternoon they sat on the front porch, Joe telling them

of his many experiences, and they telling him of the many changes that had taken place in the town. Before retiring for the night, Mr. Turner took down his Bible and read a chapter which told of the wonderful events that will take place in the last days.

When he had finished reading, Joe asked: "Father, do you really believe the Bible is true?"

His father was astonished at the question.

"Of course I believe the Bible is true. Haven't I always taught you so?"

Joe realized he had struck a tender spot, but he explained fully all he had been told, and acknowledged he had changed his ideas to conform to the beliefs of men of learning.

The elder Turner knew it would be useless to argue with his son in that condition of mind, so he said very little, but after Joe had retired, he and his companion knelt beside their bed and implored God to redeem their son from the awful, faithless condition into which he had been led. Sooner would they have let him die as a child in sickness than to grow to manhood an unbeliever in his Maker's existence. Of what service could he be to humanity by causing uncertainty in the minds of his associates? They realized that the education of the world was sadly lacking without the inspiration of the Almighty. Nor did they cease to think and to pray until far into the night.

The next day, Mr. Turner took Joe on a sight-seeing trip in his own town. As they approached a newly constructed building, Joe began to wonder and then to admire its beauty and architecture. It was a museum and art gallery, and had been erected by public subscription, several wealthy men of the town being largely responsible for the structure. Joe's first question was, "Who were the architects of this beautiful building?" His father thought a moment, and replied, "I'll tell you in a few minutes."

In the corridor stood a great buffalo carved in stone. Joe asked, "What great sculptor carved this buffalo?"

Again his father pondered and said, "I'll tell you in a few minutes."

Joe thought it strange that he should have to wait for an answer, but his attention was soon attracted by several beautiful paintings, and his eyes became fixed upon one which seemed the greatest of all. It was a beautiful picture of the Madonna and Christ child. As he stood there gazing, he asked: "Father, do you know the name of the artist who painted that picture?"

The father answered: "Yes, my son, I'll tell you in just a moment."

It was nearing the close of the day. The father of the boy

stepped to a western window and looked upon another picture.

Calling Joe to his side, he placed a hand upon his shoulder and said: "My boy, you have asked three questions. You asked the name of the architects who planned this building. They are men of exceptional ability, and their names are L— and T—

"You asked what great sculptor carved the huge buffalo in the entrance to this museum. His name is —, a native of our own state.

"Then you asked the name of the artist who painted the picture of Mary and the Christ child. The original of that picture hangs in a noted gallery in Germany and was painted by the world-renowned Rembrandt.

"Now, I have answered your questions, I want you to answer one for me. My boy, do you see that field of ripened corn on the southern slope of yonder hill?"

"Yes, father, I do."

"Do you see that patch of golden grain in the vale just below?"

"Yes."

"You see those cattle feeding in that green pasture by the side of that winding river?"

"And you see that glorious sun, sinking into that mirrored lake, and sending its rays far across the deep blue sky, giving each cloud a golden lining?"

The young man was absorbed in what he saw and deeply impressed by his father's description. At last, he looked up and answered, "Yes, father, I do."

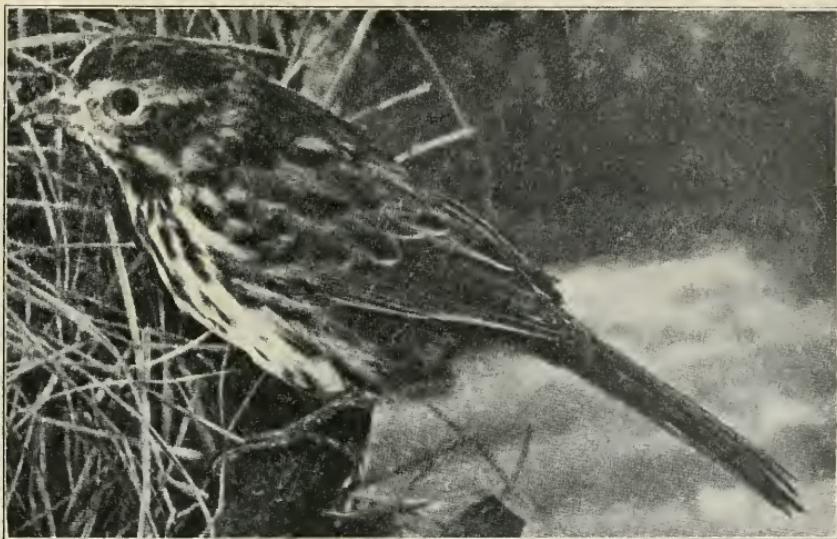
Then his father asked, "My boy, who painted that picture?"

That night, the father, the mother and the boy knelt down together and prayed to the greatest of all artists, the Maker of heaven and earth.

Reflection

I sit and watch the daylight fade, I gaze into the west;
Far out beyond those distant hills my thoughts first seek their rest,
And fain would reach the scene of everything which I love best.
How came it I have wandered from the things I hold most dear,
And cast my lot in this wild place; so lonely and so drear?
I now recall them, one by one, those things I long to see;
And joys past come floating down the stream of memory.
My dear old homestead, could I but return there for a day,
And see my loved ones; ev'ry one, and hear my mother sing:
"Our love is just the same as when you first began to stray!"
But such is life, we wander from those things we dearly love,
As we have wandered from the realms of light and peace above.
I will not stay here, my thoughts have led the way;
And I shall follow them back home, yes home again to stay.

D. W. Smith



Outlines for Scout Workers

By D. W. Parratt, B. S.

XIV—The Mountain Song Sparrow

A little cock sparrow sat on a tree,
And he chirruped, and chirruped, so merry was he,
But a naughty boy came with a small bow and arrow,
Determined to shoot this little cock sparrow.

“This little cock sparrow shall make me a stew,”
Said this naughty boy, “Yes, and a little pie, too.”
“Oh no!” said the sparrow, “I won’t make a stew,”
So he fluttered his wings, and away he flew.—*Mother Goose.*

1. Name at least three of our native sparrows. Why is each so named?
2. Song sparrows in general are found in what part of our country? Where is the mountain sparrow found?
3. Note the size and colorings of the mountain song sparrow and contrast the male and female birds in these respects.
4. Which bird, male or female, does the singing? Why? Describe the song.
5. Where and of what is the nest usually built?
6. Tell of the number, size, color, and markings of the eggs.
7. Upon what does our song sparrow subsist?
8. This sparrow is often mistaken for what other bird? How may it be distinguished from this other?
9. Should our song sparrow be protected? Give at least two reasons for your answer.

Handy Material

Glimmers gay with leafless thicket
Close beside my garden gate,
Where, so light, from post to wicket,
Hops the sparrow, blithe, sedate;

Who, with meekly folded wing,
Comes to sun himself and sing.
It was there, perhaps, last year,
That his little house he built;
For he seemed to perk and peer
And to twitter, too, and tilt
The bare branches in between,
With a fond, familiar mien.—*George Parsons Lathrop*

The English is undoubtedly the best known of all our sparrows. He was brought to our country from England and is therefore an alien. Besides him, we have a number of different natives, chief among which are the lark, the sage, the chipping, and the song sparrows. All have conical bills and feed largely upon weed seeds. The first native mentioned bears a suggestive likeness to the lark and is therefore called the lark sparrow. The next is commonly found in and among our desert sage brush and consequently goes by the name of sage sparrow. The third seems fond of uttering "chip, chip, chip" notes and from this gets the name of chipping sparrow. And the last is referred to as the song sparrow on account of his rare ability as a musician.

Some half dozen species of song sparrows are found scattered throughout most of North America. Mabel Osgood Wright aptly says, "Whether we live north, south, east, or west, we shall have this sweet singer with us, who will surely reveal himself; and if we do not recognize his plumage, will sing his way straight into our hearts."

The mountain song sparrow, however, is confined principally to the plateau regions of western United States. He measures ordinarily from five and one-half to six and one-half inches in length and is therefore slightly larger than the English sparrow. This difference is due mainly to tail measurements, for the song sparrow's tail is somewhat longer than that of the alien. In color he is lighter and in build more robust than his "English cousin."

The little songster's attire is pleasing but subdued and is not the sort to win distinction at fancy bird shows. His pert head is ruddy brown with a gray line running backward through the center of his crown. His cheeks are gray with touches of brown. A light gray covers throat and breast. That of his throat is marked with blackish spots and of his breast with wedged-shaped streaks of sepia and red-brown. Some of these streaks run together in the central region and thus form a distinct blotch by which the song sparrow can be readily identified.

In general appearance the female is much like the male, although in size she is somewhat smaller, in color a little paler, and her markings are not quite so pronounced. To her, as with most other female birds, falls the task of choosing the mate. She

is therefore not put to the necessity of "dress parading" as is the case with the competing males in their efforts to attract admiring attentions from the opposite sex. In consequence, she has no particular need of the more contrasty and showy gowns. Her principal concern is nesting and rearing young and in this the less showy colors better serve as protection against lurking enemies.

But while the contrasts in color and markings between male and female song sparrows are less noticeable than in most other birds, the difference is made up by the male with his remarkable voice. With song, he charms the attention and wins the affection of his coveted "little lady." He emphasizes music and places more reliance upon it than upon the art of dress. In speaking of him, H. Van Dyke writes:

He does not wear a Joseph's coat
Of many colors, smart and gay;
His suit is Quaker brown and gray
With darker patches at the throat,
And yet of all the well dressed throng
Not one can sing so brave a song.
It makes the pride of looks appear
A vain and foolish thing—to hear
His "Sweet-sweet-sweet-very merry cheer."

Often his singing is heard in early March, even in advance of the bluebird's, and at times continues into cold December. The notes of his cheerful song are short, sweet, and much like those of the canary. Indeed, when heard from the distance, the song sparrow is often mistaken for the wild canary. Thoreau describes his song as, "Oilt, oilt, oilt; chip, chip, chicar; che-wiss, wiss, wiss." He is one of the very few birds able to sing half a dozen songs each of which is constructively different from the others. Someone has interpreted one of these as: "Maids, maids, maids; hang on your teakettle-ettle-ettle." He devotes himself to pure melody and on dull, rainy days has been heard singing in a minor strain, thus matching his voice with the weather. He is called by Mathews, "Nature's cleverest song genius."

The nest, usually built in May, is formed of dried rootlets, leaves, shreds of bark, coarse grasses, and sometimes hair, and is lined with similar but softer material. It is a loosely woven affair and is generally found on the ground or in low bushes in meadow or in canyon near a good supply of water.

Under normal conditions, the supplied nest contains four bluish or greenish white eggs. These are somewhat heavily marked with chestnut or lavender spots, especially at the larger ends. The eggs vary considerably in size, but the average is about three-quarters of an inch long and about one-half an inch

thick. Two broods of young, as a rule, are reared each season.

It is estimated that about three-fourths of the song sparrow's diet consists of noxious weed seeds and the remainder of troublesome insects. "Of these, beetles, especially weevils, constitute the major portion." It is needless to say the young nestlings live almost wholly upon insect food.

Though a little shy, the song sparrow is quite trustful of mankind. He flocks at times with the English sparrow and is often mistaken by the unobserving for such. The difference between the throat and breast markings of the two birds should be ample to distinguish them apart. Our quarrelsome foreigner lacks the spotted breast and central blotch found on the peaceful songster. These characteristic markings, together with the songster's melody and long tail should be easily recognized by all. With this knowledge we would be in much better position to render the charming fellow better care and protection. And surely any bird giving such service to agriculturist, and music to all, is worthy of our best consideration. Mr. H. Pickering had the proper feeling for and attitude toward our little feathered friend when he wrote:

The violet awakens at thy song, and peers from out
Its fragrant nook, as if the season yet remained in doubt;
While from the rock the columbine its crimson bell suspends,
That careless vibrates, as its slender stalk the zephyr bends.

Oh, well I know why thou art here thus soon, and why the bowers
So near the sun have lesser charms than now our land of flowers;
Thou art returned on a glad errand—to rebuild thy nest,
And fan anew the gentle fire that burned within thy breast.

But thy sweet lay, thou darling of the spring! no ear disdains;
Thy sage instructress, Nature, says, "Be gay!" and prompts thy strains.
Oh, if I knew like thee to sing—like thee the heart to fire—
Youth should enchanted throng and beauty sue to hear my lyre.



In Line with the "Spug" Movement

By Bertha A. Kleinmann

Adelaide was a "spug," and this Christmas, if never before, was to be a safe and sane one. Time had been when Adelaide had lain awake nights wondering what and where and whom to "cut" in order to foot her Christmas lists and pay her obligations. This year she meant to give where she wished to give, and to pay her obligations on some other day in the year.

It was not altogether that strenuous times at home had made her economical. It was not entirely that her father's bankruptcy and death the summer previous, placing upon her young shoulders the burden of a family to support, a mother and two hustling youngsters who must be kept in school, that had made her unselfish. These had much to do with it, but Adelaide was a girl of rare good sense and, moreover, she was a gamester.

She had early announced to her little circle that she was remembering only her nearest and dearest—her own dear self very much included. For Adelaide needed things. If only high school had spelled out this,—that happy time when, in a little spurt of family prosperity, she had pinnacled her ambitions away up in stardom, she would surely have lain in a supply of serviceables such as warmclads and sensible shoes. But her father's ruin had crashed out of a clear sky, and Adelaide found her reserve fund consisted chiefly of a few frumped up grownns and a little battalion of satin dancing pumps. Great backing they for her strong resolution to put trifles behind her, and face at once the stern problem of bread-winning. She looked them over carefully, tearfully—all the gauzy, lacy things—trophies of her fox-trot days, and at once pronounced them quite as flimsy as her own mental attainments if kneaded into good hard motor value. High school days had given her a smattering of many things, but the whole category fell sadly out of alignment when it came to an adjustment of grocery bills and handling the family wash.

It took some persuasion—it was triumph personified—to win over her mother to the idea of all-day, every-day work. Why, Adelaide's mother would make you think that Adelaide's anatomy was slightly different from the anatomies of other girls, her corpuscles a little bluer, her heart-strings tuned to a slightly higher key.

But the very zest and impetus of necessity kept Adelaide a-tingle and surcharged her head with plans.

"Only let me land something worth while, mother, and who knows,—we may be spending Christmas in Arizona next year. Think of a Christmas without snow, where you can swing your hammock out under the peppers, and forget all about such things as a diminishing coal-bin and a chest protector."

Adelaide's mother, whose failing health had begun to demand some such Mecca, smiled wanly as Adelaide chatted on.

"You shall yet have your chicken ranch, mother, with great flocks of white turkeys on the side, with young calves feeding out of your hand and lambs bleating after you, and I shall buy me a real live Jersey and be the milk-station for all the hungry babies in the state."

Yes, it read like a fairy tale, and it tided Adelaide bravely through those never-to-be-forgotten days when she tramped mile after mile of slushy pavements along with the legion and throngs of girls who go to make up the working fabric of a big city. Many of them were shockingly lacking in culture, many had never seen a high school, many were crass and crude, but Adelaide grew to envy them their very nimbleness of finger, their sprightliness of step, for only by dint of stress and strain had each become a factor, a cog, a spindle, in the great revolving loom of industry.

She had dreamed of sumptuous office quarters where princely syndicates often employed girls at tempting salaries; of cloak room models, trailing their gorgeous finery for the admiration of wealthy patrons who came to fit and pad up and envy; she came to realize that smattering was over-crowded; that technique, skill and par-excellence only need apply. She was glad at the end of two weeks to take her place behind a ribbon counter in the big department store of Carter-Sells. It offered a brief respite, it would tide her through the holidays. Better things would come.

The department head looked her over critically, much as she might have looked over a Christmas package whose bows and trappings needed prompt adjustment.

"Wear only black. Keep your collars and cuffs immaculate, wear sensible shoes, register in at 8 a. m. Be quick, alert, polite, patient, untiring,—withal, 'make good.' It may lead to something permanent—perhaps in the gloves or notions."

Adelaide flushed. That would be nice. The store was magnificent. To be steadily employed there seemed suddenly to be the long-dreamed-for opportunity. She would "make good," and the resolution kept her unfagged through that first week when each day brought ever-increasing crowds with whom she must be patient and alert. If only her meager salary would

have permitted of a slight margin, sufficient to have purchased some sensible shoes, she felt certain nothing could daunt her. But the long-drawn-out hours, eight of them, every day, and her feet fairly killing her every minute, and never a chance to rest. As the Christmas shoppers increased, the hours were increased, and she began to wonder if the general run of shop-girls were not made of different tether. Surely her mother was right. It was her anatomy that was at fault, at least the pedal action of it, for never were feet in such a plight!

She snipped off ribbon, yards, miles, of it, and tied bows and tucked in "Merry Christmas" cards till the very words became hateful to her. She breathed in the stifling reek of dense, congested throngs, till her head throbbed and a nausea crept over her that made food objectionable and sleep hard to coax. One night she dreamed all night of hospitals and operations, and in the morning awoke to a real sense of dull lassitude and dull ache, that resolved themselves into real suffering before the day was over, and that day was Christmas eve.

The crowds came early. It seemed they swarmed to the ribbon counter. If they moved at all it was only to make room for more. Everyone in creation seemed crazy over Christmas ribbon, with "Merry Christmas" spelled all over it, everyone tying up senseless bundles that nobody wanted, till the very sound and savor of the words became a mockery and a hubbub.

Once a senior girl interrupted her. "You look tired to death. We all know the feeling. Brace up. It can't last forever." Then she told her how the department was making up a present for the madam. "Something we always do," she said. "This time it is to be a punch bowl. Yes, she's an old cat, and has about as much use for a punch bowl as I have for a rabbit! Lives alone, and will never see forty again. But Christmas custom, you know—yes, a dollar will do."

Adelaide gave it cheerfully. Had not the madam spoken about something permanent? Perhaps when the rush was over and she had taken a little time to rest that steady place would seem very tempting again.

Then came the madam herself: "We are making up a present for the department manager. Yes, Mr. Glass. A leather Morris, I believe. He's an old grouch, and doesn't even own a home, but Christmas custom, you know. Yes, a dollar will do."

Adelaide winced at the mere mention of Mr. Glass and his Christmas gift. Only once had he spoken to her, and that was while flecking an imaginary dust-moat from her show-case. He had smirked and suggested that such laborious tasks were not for his manicured finger-nails. But Adelaide gave up another hard-earned dollar. It seemed to be part of the process of "making good."

He came, himself, Mr. Glass, smirk and suave, as usual, bringing greetings from the senior proprietor who had just returned from Europe. Yes, Adelaide had seen him, too, as he flung into his limousine that morning, with never a thought for the line of tired-faced girls who made up his working asset. A present for him! It was preposterous! A leather Davenette to cost \$200, a lumbersome piece of uselessness to gorge into his already gorgeous home.

"And," Mr. Glass was telling her, "we always remember the rest-room maid, the janitor, the furnace man."

Rest room! She had scarcely peeped inside of it. Janitor, indeed! who had never brushed up so much as a crumb of hers. Fire-stoker! who never kept her corner warm. Hadn't she shivered all day, and longed for her sweater, and dare not put it on because it would spoil the color scheme of things!

The day wore on with its crush and cram. Women jostled and elbowed and pushed and chortled over "Merry Christmas," women with heavy purses, scrupling over lengths and prices, women with Chow dogs tossing back a ten cent package to be delivered. How she longed to get away, somewhere, where Christmas had never been heard of, a place where tired feet might walk into their reward, and a worn, weary shop-girl be something better than a Christmas spindle.

But it was over at last. Eleven o'clock came, and the last shopper trailed out. The last delivery truck had clanged through the rear grill when Adelaide went wearily to the desk. She was "all in," but tomorrow she would rest, and try to think kindly of the permanent position she would take. What was it the cashier was saying?

"Do not report on the morning of the 26th. Extra help laid off tonight."

"But I am not extra; at least, the madam said if I 'made good'—"

"Yes, yes, I know. House policy. The madam is an adept. Girls must have some incentive to keep them alive through the crush. Good-night. Merry Christmas!"

So that was it. She took her check, minus the gift money that would have purchased those never-to-be-forgotten shoes. But what did it matter? Her job was gone and with it went her grit and game.

Next morning found Adelaide stretched on a little white cot in the hospital, another victim to the demands of an insane Christmas. And that day a woman passed quietly down the girls' ward, a woman robed in velvets and furs who laid her Christmas offering of roses upon each snowy bed. She paused by Adelaide, waiting for the customary smile and "thank you," but Adelaide turned away.

"If it's 'Merry Christmas,' please take it away," she said, and the woman bent anxiously over her.

"Poor child, you are very ill, too ill to enjoy anything. I understand."

"No, indeed, you could never understand. I am not very ill, but I am much disgusted with Christmas. I think I hate it. I know I hate Carter-Sells for the burlesque they have made out of such a day. John Carter—the old miser! A two hundred dollars davenette for that old bald-head! Why, that much money would set my mother up in the chicken business, and buy me a cow to start a milk station. I have only one wish at this moment, and that is some day to get my hands on that davenette. I'd fill it full of porcupine quills, and then wish him 'Merry Christmas!'"

A merry twinkle had dawned in the woman's eyes, and she carefully withdrew the card that had lain among the roses. It was a very merry woman who earried that joke straight home to headquarters—straight to its proper subject, who laughed long and heartily at the rendition, accepting it at its face value.

"That girl's a 'spug' and I'm another!" said John Carter. "Tomorrow we send that davenette back. There's only two more somewhere in this great wilderness of a house, and no one but the angora cat to care what becomes of it. We'll send it back, and that girl's mother shall have her chickens. And when she's well enough, I'm going to see that girl and employ her right. Beginning with the new year, Carter-Sells install a "spug department," and that girl shall have the managership."

Mesa, Arizona.



A Private Residence in Nauvoo, Illinois

Built from stone taken from the Nauvoo temple. It is located on the lot, on which the temple was erected in 1841-46, by the Latter-day Saints

The Cheery Smile

To the Y. M. M. I. A. Boys.

EVAN STEPHENS.

Lightly.

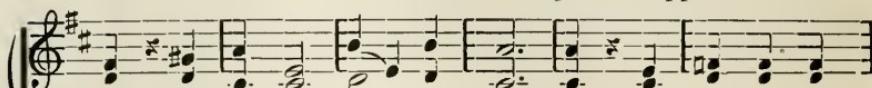


1. Wipe out that frown with a cheer - y smile, 'Twill bet - ter
2. Cut short that grouch with a kind - ly word, 'Twill bet - ter
3. The cheer - y smile and the beaming eye Bring vis - ions

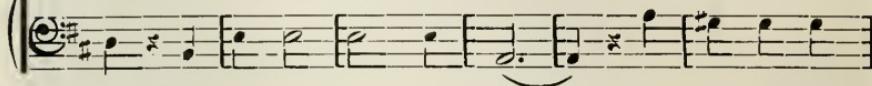


suit your face, And let the dimples just for a-
suit your voice, And note how quick when the change is
fair like June, And turn the sound of a heaving

poco rit. pp



while The an - gry lines dis - place. Just bu - ry that
heard Your own heart will re - joice. Then see how the
sigh, To sing-ing joy - ous tune. And all of the



a tem. f



sor-row-ful, careworn look With one full of sunshine and
gloom in each face a - round, Will break in - to sunshine and
an-ger and cank'ring care, Fly hence to the man in the



of
to
to the

THE CHEERY SMILE

27

*rit.**a tem.*

play, And say, I'll somehow "by hook or crook," Be
 love. As flow'rs of spring from the frozen ground Peep
 moon. While sweet content seems to fill the air With

sunshine and play.

sunshine and love.

man in the moon.

rit.

happy for one little day..... Be happy for one little day.
 forth to the sunshine a-bove..... Peep forth to the sunshine a-bove.
 happiness bright as the noon..... With happiness bright as the noon.

Be happy for one lit - tle day.
 Peep forth to the sun - shine a - bove.
 With happiness bright as the noon.



Salt Lake City at night, as seen from Ensign Peak by the Ensign M. I. A. Scouts, July 26, 1916. They purpose with other scouts to celebrate the event each year by a chain of signal fires built on the Wasatch summits from Southern Utah to Idaho.



Buffalo at Home—Feeding on Plains in Buffalo Park, Alberta

Remnants of a Noble Race

By Frank C. Steele

While the march of civilization has brought many mighty and laudable achievements in this West of ours, it has also brought its tragedies. To those who love the earth as created, clothed, and populated of God, these tragedies become more apparent. In viewing this remarkable transformation of an empire from a wild to a civilized state, what more appalling chapter confronts the observer than the passing of the buffalo.

Yesterday, as it were, these proud monarchs of the plain roamed in millions over the western prairie lands. Millions! This seems incredible, and yet it is true, according to the best authority available.

Today, we look long and eagerly for the buffalo—that link between the old and the new order of things. Surely America has not allowed this noble animal, strong, fearless, beautiful, so typical of its western home, to perish from the earth. We look long, and alas! vainly. The tragedy is too true. In her mad rush for material wealth, America has allowed this magnificent race to be slaughtered,—slaughtered beneath her very eyes. The grandest of her native animals have virtually become extinct.

America owes a debt to Canada. Seeing that the buffalo was rapidly disappearing, and with a commendable zeal directed towards its future preservation, the Dominion government, a few years ago, opened negotiations looking to the purchase of the last herd of buffalo in the state of Montana, perhaps the last herd of really wild buffalo on the American continent. These negotiations were successful and, at a great expense, the herd was rounded up and shipped to Alberta, the authorities thinking that this province would be more adapted to them.

The buffalo at present are to be found mainly in Buffalo



Feeding the Buffalo. Buffalo Park

Park, one-half mile from the town of Wainwright, Alberta. The park follows the Battle river south and east for a distance of eighteen miles, constituting an area of 160 square miles. The park is entirely surrounded by a high, wire fence, and is fire-guarded on both sides by a strip of land twenty feet wide. The general appearance of the enclosure is of a rolling and hilly country dotted with numerous small lakes and streams, an ideal home for all wild life.

The government statistics show that the buffalo are thriving in their new home. There are now 2,077 living buffalo in the park, and this number is naturally augmented each year.

Beholding, for the first time, this herd feeding peacefully over the beautiful expanse of undulating prairie, the present writer was led to exclaim in poetic measures:

Rough, rugged creatures, welcome to our land;
Feed in our pastures, drink from our fountains sweet;
Ever remind us of that West, supremely grand,
The West that trembled 'neath your thund'ring feet.

The Past is but the treasure-box of Time;
From it we draw the light for future years;
In yonder remnants, lo! a nation's crime!
A lesson, too, though learned in bitter tears.



Monarchs of the Plains

Raymond, Alberta, Canada

Thoughts of a Farmer

By Dr. Joseph M. Tanner

The Back

Several years ago I visited, in company with the Agricultural College presidents of the United States, the famous stables of Leland Stanford, at Palo Alto, California. After a number of beautiful colts had been shown to the admiring crowd, the man in charge brought out an aged mare which he introduced as "Beautiful Belle." She was sway-backed, and that single form brought a snicker from those present.

The man in charge was disgusted, and with a look of disappointment returned at once with the mare to the stables, but not until he had sarcastically remarked that the mare whose sway-back had caused the laughter had produced colts that were sold for more than \$150,000. His words had a sobering influence on the company of visitors who soon made their way to the University.

I remained behind to learn something of the animal with such a remarkable record. Her keeper brought her out again and explained to me the apparently hidden beauty of her back. "Notice," he went on, "the movement of the muscles of that back. See what harmony there is in them. They are full of life, and bristle with intelligence. The back is really the animal's greatest charm, and the symmetry of its muscles give a peculiar quality of life that accounts for the uniform superiority of all her colts. What those people wanted to see was the straight back of a Hereford steer."

To most people there was a hidden beauty, an unlooked for standard of quality. How much there is concealed from us, because we see only the surface of things! The thought was worth something. It was not only a rebuke to those who judge from superficial appearances, but it had a latent value.

Not many years after, my interests were transferred to Canada where I engaged in ranch life. The horse business became an absorbing thought. Soon I found it necessary to purchase a stallion. I went to a neighboring town where a horse importer had a stable full of stallions to sell. First of all I wanted a horse whose colts would have a uniform size and quality. I looked at the pasterns, the fetlocks, the hook joints, the flat bones, and other points from which students are taught to judge animals. What interested me most was the back. The stallions were all

taken out and moved around that I might study their action. It was worth while to examine closely so expensive and important an animal. I spent a day at the stables and studied carefully the back. I found that its qualities gave character to the life, intelligence, and disposition of the horse I was to buy. I made my selection mainly from a study of the back. I made no mistake.

Recently a horse buyer called at my stables and greatly admired my horses. "They are the best and the most uniform lot of horses I have seen in the whole district. You 'sure' have a fine horse. His colts show it."

Farm life helps one to study and reason by analogy. What has the animal in common with mankind? Are people's backs any index to the quality and character of their lives? I began a study of the back in human life, after the pastime of my study of it in animals. I have come to think that the judgment of the back in animals is helpful to a better knowledge of human nature.

Later on, I sent to an employment agency for a foreman. One well recommended soon came. I needed a vigorous man, but I also needed a leader. He had a good face, but what about the back? I started him off to work, and then watched the movements of his back. I saw his shoulders move backward and forward like a swinging door. His was one of those emotionless backs that betray a lack of intelligence. Its bones and not its muscles characterized it. He soon demonstrated his inability to meet conditions.

A season later I employed a group of men to shock my grain. I was greatly in need of another binder-man, something rare in farm hands. I asked my shockers if any of them had ever run a binder. They were all without any experience with such a machine. I must, however, try one of them. A choice must be made, so I applied my horse rule. I started them off in a certain direction and followed, studying their backs as they walked. There was truly a conglomeration of backs. Among them there was only one with a living back. Its movements were animated, forceful, intelligent. I stepped up to him and asked if he would try the binder. "If you care to risk me I will try it." It was his first trial, but he made good and proved to be one of the best binder-men I ever employed.

After all, the back plays a wonderful part in those qualities of human life which interest you. It belongs to that "something" which makes people more interesting to you the more you learn of them. In it are centered power, motion, grace, and nerve supply. It may increase the qualities of life or reduce man's efficiency. It holds your attention and admiration when the face ceases to attract you. Its beauty is that of motion rather

than of form. Beauty of motion is higher than that of form, just as the animate world exceeds the inanimate. Beauty of motion outlasts that of form. In motion one finds a higher order of companionship. Out of it a fondness for animal life increases and the pleasure of human society grows. The back is worth cultivating. We are substituting for the hoe, the broom, the axe, and the flatiron, the automobile and upholstered furniture. We ride when we should walk. We are growing less interesting, and less companionable, and less cheerful. I have found the back a very good test for optimism and pessimism in people.

If the back deteriorates, the facial expressions fade and grow sluggish. A good expressive back is a prime test in animals. It is an important one in human life. For pleasant and lasting companionship, I am led to believe the test of the back is safer than that of the face. There is a wonderful diversity of backs. In a large city one may witness an unending variety of them. Did you ever see persons pass people in the street, and then look back to see what kind of a face they had? What they wanted to learn of the quality of individuals from their faces they might have learned more accurately from the motion and form of the back.

All in all, the back affords a remarkable test in the quality of both animal and human life. Study it, and it will reveal a fund of valuable information; cultivate it, and it will reward the physical nature and mental aptitude of man; neglect it, and all other parts of the body suffer in form and beauty. Our physical nature supports our intellectual life. Did you ever see one of those emotionless backs that has about as much expression in it as a piece of wood?

Whether you marry or buy a horse, it is worth while to study the back.

Getting Even

If you're spending time in trying
Just to even up, my man,
You would better cease your striving,
Unless you have found the plan
That was given by the Master,
When on earth He used to live,
Which commands for ev'ry evil,
To keep even, we must give
Good to penetrate the shadow
And in part to blot the stain
Of some fellow creature, giving
Good to help him rise again.

Grace Ingles Frost

Do You Believe in the Bible?

By *Lawrence Wells Sloan*

Have you ever stopped to seriously consider that you are a member of one of the multifarious religious denominations in the world—one member out of many, and of one sect out of six or seven hundred? Or else you have affiliated yourself with no creed, being bewildered by the vast number, a particular one of which you are at a loss to know how to choose, either because you are skeptical as to the sincerity of any or even all of them; or, search as you have, it has seemed thus far impossible to find one which fits all requirements? We ask in sincerity: have you given this thought any serious consideration? superfluous apparently as the question may seem.

Why are you what you are or what you are not, as the case may be? Can you “give a reason for the hope that is within you”? or have you simply accepted that time-worn proverb, good as it may be in some particulars but contemptible when used as a reason, in others—“It was good enough for father, so it’s good enough for me?” Whatever your status of mind in regard to religion, whatever your outward profession, remember that inasmuch as you bear a certain relationship to every person with whom you come in contact, it becomes your duty to “prove all things.” We are to be searchers for truth, not antagonists, and in order for us to find that which we seek, we must coolly investigate. To assist conscientious investigators is the purpose of this article.

One Plan

We all realize the fact that Christ established a gospel plan when he was among men on earth, in fact we have abundant evidence to prove that he established only *one* plan.

People of every denomination, and of the other class, are often very proud and even fond of asserting: “I believe in the Bible,” evidently not realizing the full importance of such a statement. Surely a person would be throwing himself open to possible contradiction had not a thorough investigation been made of this sacred text, for by so declaring, an individual would certify that he believed (and true belief comprehends works) in all the commandments, in both Old and the New Testament which refer to the means whereby a person may be saved in

the Kingdom of God, besides a belief that the Bible is a compilation of divinely inspired writings.

In the first place, by committing yourself in this way, it is necessary that you know for a surcty what those requirements are; and, secondly, as already intimated, these must have been put into daily practice. Therefore, by saying, "I believe in the Bible," you make yourself amenable for compliance with a great deal more than actually appears on the surface of such an apparently simple statement.

This is a good deal more serious than it looks, when we stop to consider that hundreds, and even thousands 'of people, some of one faith and some of another, make this assertion every day; for it admits the fact immediately that the gospel plan of Christ is not being investigated thoroughly with the assistance of that Spirit which we are told will lead a person into all truth. If it were, there would not be this diversity of creeds; instead, we would be in the condition described by Paul having: "One Lord, *one faith*, one baptism."

Consider also in connection with this the statement often made: "I belong to a Christian church," remembering that it is not so important that you belong to a Christian church as it is that you belong to *Christ's Church*. The reason for drawing attention to this is that only those who *really believe* in the Bible can be members of Christ's Church. So, when you of one creed assert, as you do, a belief in the Bible, and your neighbors of another faith teach different doctrines, asserting their belief in the Bible, you will know there is something amiss, because if you all *believed* in the Bible, you would be of *one* and identically the same religious conviction, as Paul says; for the Bible offers only *one plan*, not six or seven hundred, whereby a person may be saved.

The gospel of Christ which he instituted and he and his apostles promulgated, during the period of time from the birth of our Savior to the removal of John the Revelator, bears many marked characteristics whereby it may be known. One of the most distinctive and chief of these has been dwelt upon already; namely, that there is *only one* gospel plan taught: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

Having taken one step and discovered the first essential, let us investigate what was taught in the gospel.

The Godhead

We read, "Who [God's Son] being in the express image of his [God's] person—" (Heb. 1:3). A plain statement, indeed,

and one which would never have been made had it not been expressive of a fundamental feature of his plan. Here is Paul, the great teacher and apostle, stating specifically what the attributes are of that "God of the universe" and "God of the living"—that Supreme Being of whose attributes and powers we must have some knowledge, in whom we are to exercise a consistent faith. And further, it was taught by this same Paul and Timotheus: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

The disciples of old, it seems, did not expect such a fundamental doctrine, so simple and concise, ever to be called into question; hence, we do not find any lengthy discourses on the being and attributes of God. "God made man in his own image." What more is necessary? The very fact that the New Testament writers mention the doctrine of the Godhead only incidentally, shows that they understood the literalness of this declaration. If it were not so, it would certainly have needed lengthy explanation. But James taught, as the others, in a list of his splendid philosophy: "The tongue can no man tame: it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God" (Jas. 3:8-9).

The advocates of Christ's message were a unit in believing that God is a personal Deity, and they realized that it was a basic principle. It is therefore a salient feature of the gospel.

But aside from this phase of the matter, we may be able to see it more clearly in another light.

Our Savior, in his glorious sermon on the mount, suggests the lofty heights to which mankind may attain—even perfection. His words are, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Think of it! It is within the capability of every soul to become perfect. And how? Why, from the very fact that man was made in the image of his Creator. How would it be possible for anyone to become a perfected being without himself possessing those attributes which through development result in perfection? Therein lies man's nobility, rather than his depravity of soul.

It would have been the height of folly for Christ to have made such a promise (for such it is), had not the means been provided for its fulfilment. Perfection could never be attained in any other way, for had we been made in any other image than that of our heavenly Father, we should possess attributes

not divine, and hence not capable of attaining to this so desired end.

The only reasonable, scriptural conclusion we can arrive at, therefore, is that our heavenly Father is a personal Being; his Son, likewise, and also the Holy Ghost; and this always has been, is, and always will be the correct teaching of the gospel of Jesus Christ.

Justice and Mercy

Justice has always been the foreword of God. As, through obedience to his laws and ordinances, blessings have resulted as a natural consequence; so through disobedience, punishment has been the fruit; and, although mercy followed closely at its heels, yet it is a significant fact that *mercy has never robbed justice*. Could God be less just than nature which is under his Divine hand? You cut your finger; it bleeds and causes pain; but the noticeable feature is, that it is not someone else who suffers, but *you*, individually. So with the punishment meted out by the Great Judge. It is individual, and falls upon that person who transgresses. We cannot conceive of a Supreme Deity being less just. This, therefore, must be a characteristic of his gospel, especially since Christ and his apostles taught of old:

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36-37). And on another occasion: "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27).

Not according to the works of some other individual, but according to "thy works" and to "his [personal] works."

Paul, instructing the Corinthians, states explicitly that "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad" (2 Cor. 5:10). John the Revelator, in his glorious vision of the time of judgment: "saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. * * * They were judged every man according to their works" (Rev. 20:12-13).

The foregoing speak for themselves. I am not to be held responsible for the transgression of any other individuals who have dwelt upon the face of the earth. They must reap the

fruits of their own labors. I shall reap the fruits of mine; Adam will of his, Judas of his, Peter of his, and you of yours. Is not this justice? It is a striking characteristic of God's plan.

The Atonement

Nevertheless, the price for Adam's sin was paid in Christ, and it was through the atonement of our Savior that we are freed from the bonds of death. Still, the gospel teaches clearly that to escape the second death and gain eternal salvation, it will be necessary to conduct our lives according to the laws of God, and in this respect we are compelled to exert our birth-right, free agency. We are *not* responsible for the death which passed upon mankind by the transgression of one, but we *are* held responsible for our individual actions. Thus: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21-22). Nevertheless: "If we say that we have fellowship with him, *and walk in darkness*, we lie, and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:6-7). Moreover: "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish but have eternal life" (Jno. 3:14-15).

From these teachings of Christ and his disciples, we are made aware of the two-fold nature of his atonement: Its *universality* and its *individuality*. Certainly this is an unmistakable feature of the pure gospel of Christ. It comprehends a plan of salvation for *all* mankind, and *no* theological contrivance is complete unless it takes into consideration the welfare and final destiny of *all* of God's children. Christ's plan could not do less. We will see further development of this characteristic farther on.

Fundamentals

Laws being necessary for us to exert our free-agency, in order to gain salvation, they would naturally have a place of pre-eminence in our Savior's teachings and those of his followers. Being the measure, so to speak, which will be placed upon us at the day of judgment, the people need have been instructed especially in those things to apply to their daily walks of life, in order to come up to the standard of measurement. In fact, was it not the purpose of Christ's advent here among men, to lay before the world a plan whereby we, in the world, will be able to find our way back into the presence of our Master? And did not the establishment of the fundamental laws governing

that journey, find its consummation in the words of Christ, "It is finished"? If such is the case, and in this you will acquiesce to be sure, these instructions will form the greater part of the text of every one of God's servants in the dispensation we are receiving.

Whole discourses are devoted to expounding the principles of faith, repentance and baptism. These are so apparently fundamental and characteristic of our Savior's teachings and that of his disciples, that their importance is not disputed.

The author of the epistle to the Hebrews tells us: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the *foundation* of repentance from dead works, and of faith toward God" (Heb. 6:1). It is noticeable, however, that the teachers of this doctrine of faith were careful to emphasize the fact that: "Faith, if it hath not works, is dead, being alone" (Jas. 2:17). Faith in God comprehends *works*. It comprehends the best effort on the part of the individual to keep the commandments of God. It inspires the individual to accomplish tasks seemingly superior to human power of accomplishment. It even affects directly their accomplishment, as in the case of miracles; faith, then, is not only the first and greatest incentive to action, but also the greatest principle of power. James in one of his many references to the subject says: "Yea, a man may say, thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works" (Jas. 2:18).

Faith such as this, having been instilled into the people, the next instruction they received was to repent; indeed, repentance so naturally follows faith that instruction in this principle seems almost superfluous to true believers, because we would desire to change and correct our conduct of life toward a being in whom we have a "living faith." Peter commanded, on the day of Pentecost, to those who had come to a belief and faith in his words "by hearing": "Repent, and be baptized every one of you in the name of Jesus Christ" (Acts 2:38).

This doctrine was characterized by a whole-souled sincerity. "Eleventh hour repentance" did not suffice, for if it were so, mercy *would* be robbing justice, which is never to be the case. John the Baptist taught the repentance of the gospel of Christ—that which is efficacious: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matt. 3:7-8). The test of sincerity in repentance, as we see from the foregoing, is by its application.

As has been noted, no doubt, the first two principles have a logical relationship to each other. A person having faith in God

is willing to do his bidding, and so brings forth "fruits meet for repentance." But simply having repented sincerely was evidently inadequate; for, as already partially stated, Peter said: "Be baptized every one of you in the name of Jesus Christ *for the remission of sins.*" The principles would not be fully consistent, and the logical sequence broken, if the plan was not completed whereby these "fruits meet for repentance" would receive recognition. The plan was therefore provided whereby the sins repented of could be "wiped off," and a person's "slate cleaned" in the sight of God. Except in a few special instances by our Savior himself, we do not find any other method given by which sins were remitted.

Regarding this ordinance, Christ himself said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned" (Mark 16:15-16). On another occasion when accosted by Nicodemus, Christ made the following unequivocal and unalterable assertion: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (John 3:5). At the conversion of Cornelius, the centurion, he was told to send for Peter, who would tell him words "whereby thou and all thy house shall be saved" (Acts 11:14). Peter's "words" were a command "to be baptized in the name of the Lord" (Acts 10:48). Finally, we have the record of Jesus himself being baptized by John in Jordan (Matt. 3:13-15).

Hence, Christ and his apostles gave commands to be baptized. They taught baptism by water for the remission of sins. They taught that it is an irrevocable law of God, essential to salvation; that every one must "be born of water and of the Spirit" before he can enter the eternal kingdom of our heavenly Father; that faith and repentance always precede baptism, to determine the sincerity of the applicant; that a person entering the waters of baptism must of necessity, therefore, be accountable for his or her own acts, or in other words, be capable of committing sin; and they taught that it was *by obedience to this ordinance* that the blessing of remission of sins is granted.

The Holy Ghost

He who is generally referred to as the third member of the Godhead, or the Holy Ghost, occupied a most important position in the work of Christ and his apostles. He is a character to be dealt with if we are "true believers." To get an idea of the importance of this Member, note the words of Jesus: "And whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it

shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:32).

Instruction concerning the operations of the Holy Ghost was not neglected by the ministers of the gospel in the meridian of time, neither were those operations and manifestations lacking. The conferring of the Holy Ghost upon an individual who has been cleansed from sin by baptism—for the Spirit of God cannot dwell in an unclean tabernacle—was that "birth of the Spirit" which John, who baptized with water, promised should be given by Him whose shoe latchets he was unworthy to loose.

It is well to notice that this gift was conferred after baptism in nearly every instance except that of Cornelius, and then for the special purpose of making known that the Gentiles were to have the gospel preached to them as well as the Jews. How logically this follows: The first step, faith; then repentance, followed by a desire to have the sins repented of, remitted by baptism, and being thus cleansed, becoming a fit receptacle for the Holy Ghost who "shall teach you all things" (John 14:26); testify of Christ (John 15:26); "guide you into all truth" (John 16:13); instruct you what to say when brought before magistrates and rulers for his sake (Luke 12:11-12); bear witness that you are literally a child of God (Rom. 8:16); grant unto you the gifts of the Spirit and the numerous, glorious blessings which are promised as signs to those who actually believe in Jesus Christ (1 Cor. 14:11; Mark 16:17-18), which was attested by the experience of those believers in Christ's day: "The Lord working with them, and confirming the word with signs following" (Mark 16:20). Surely there must be some "true believers" in Jesus Christ today, but where do we find these "signs following?" They were used to confirm the word of God then, and were among the greatest evidences that the gospel was among men. Can we then reasonably say that without such manifestations—without the Holy Ghost and its operations—any religion can possibly be the gospel of Jesus Christ?

One other important thing to pay attention to, in this connection, is the manner in which the Holy Ghost was conferred. In perfect keeping with God's law of order and organization in all things, is the bestowing of this gift by the laying on of hands. It is *not* in harmony with his way of doing things to deal haphazardly with the conferring of blessings or inflictions of punishment upon his children—which lesson was forcibly impressed upon one Simon, who "thought to purchase the gift of God with money" (Acts 8:14-20).

The Dead

As stated above, no man-made theological contrivance can possibly be complete, particularly could not that *One Plan* or-

dained *not of man* but of God—unless it takes into account the welfare and final destiny of all of our heavenly Father's children. The real seriousness of this phase of the question can be more readily conceived of, perhaps, if we consider the fact that *today* the majority of the people inhabiting this earth of ours (about seventy-three per cent) are actual non-believers in Him through whom salvation may be obtained—an appalling fact, but nevertheless true. Even if all these could be brought to a knowledge of the gospel sufficiently for them to accept it now, what can be said of the countless millions who have passed beyond, in that condition, before our generation, and those yet unborn who will inherit a similar condition?

Was God's great plan ordained for a mere chosen handful? Would this be exhibiting one of his greatest attributes—justice? "Ah," says one, "but they will all be taken into consideration by the mercy of God." And so they have been already; but to treat the weighty matter thus lightly without any further thought or consideration is simply an evasion of the main question. Surely, we cannot pass by such a momentous consideration in so off-handed a manner.

The first law of heaven is order. An orderly plan must therefore have been conceived of and adopted for these children of God; and as the Christian world claims to have this plan of salvation, it must comprehend the means whereby *all* of these children may fulfil the purpose of their existences and eventually reap salvation. Such is not to be obtained, however, in ignorance of his laws and ordinances. God is an intelligent Being, and to dwell with him, we must also be intelligent, at least to the degree that we understand his fundamental laws; in other words, the plan he has had at sundry times in the world's history given to man. But before such can be accepted, it must be heard, and "for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit" (1 Peter 4:6)—which work our Savior was engaged in after "being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing" (I Peter 3:18-20).

Thus, if the plan is and was taught for the purpose of their being judged "according to men in the flesh," they cannot consistently be exempted from the further requirements made of "men in the flesh," namely, baptism, the reception of the Holy Ghost, etc., but not being able to do such for themselves, "living according to God in the Spirit," one duly authorized must act as proxy. Thus is made understandable the teaching of Paul:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead" (I Cor. 15:29)? This is in harmony with our Savior's own words, already mentioned, to the effect that no man may enter into the Kingdom of God except he be "*born of water and of the Spirit.*"

Think not lightly of this. Our Master provided a general salvation from the "fall" of our "first parents," granting immortality and eternal life, which we in and of ourselves can not obtain. Why then should not you and I be the means of granting to someone, possibly our "fathers" (Malachi 4:5-6), an individual salvation through this vicarious work? It is manifestly unfair to say that after they have heard the gospel and accepted of it, that the "key" to their salvation cannot be turned. If this were so, what would be the object of preaching it to them at all?

Our heavenly Father's plan is by no means narrow, especially does it become comprehensive when we understand the purpose he has of giving us schooling in a mortal existence with earthly experience as our teacher. How great the purpose of bringing to pass the "immortality and eternal life of man."

Authority, Organization, Order

The sick may be healed by the laying on of hands and proper anointing; the Spirit of truth may be received, the working of miracles may be performed; the gospel in its purity may be taught; devils may be cast out; wisdom and intelligence obtained—provided the *person or persons officiating in such acts of bestowal are duly authorized servants of God.* "No man taketh this honor unto himself, but he that is called of God, as was Aaron" (Heb. 5:4).

It is of such chosen men that the Church of Jesus Christ was made up while he walked upon the earth. He chose apostles and emphatically declared: "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruits, and that your fruit should remain" (John 15:16). But the apostles alone did not constitute his entire organization, for he "appointed other *Seventy* also, and sent them two and two before his face, into every city and place whither he himself would come" (Luke 10:1): "And when they had ordained them *elders* in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23). "There was in the days of Herod, the king of Judea, a certain *priest named Zacharias, of the course of Abia*" (Luke 1:5); "there were in the church that was at Antioch certain *prophets*

and teachers (Acts 13:1); "likewise must the *deacons* be grave, not double-tongued" (1 Tim. 3:8).

And now, what is it we observe in all this? Simply one of the most effective means our heavenly father has of maintaining order, a law of heaven. That means is organization. Where there is no organization, there will exist chaos and confusion. The blade of grass has its parts organized, if it were otherwise there would be no order in the vegetable kingdom. Organization is essential to order; so we see why "he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come to a unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:11-16). A noble purpose, indeed, has the organization of the Church of Christ, to be accomplished by the harmonious working of every member of this very wonderful body of apostles, seventies, elders, prophets, evangelists, priests, teachers, deacons, etc. Each has his own part to play, his own position to fill. There is always room for the worker, while the impressive beauty and consistency of this "perfect body" is that one member cannot say to another: "I have no need of thee" (1 Cor. 12:14-27). And why wouldn't it be possible for this organization to fulfil the measure of its existence, since it was so perfected and clothed upon by the authority of God?

The correct organization of the Church, with the gifts, powers, and authority, was essential in the days of our Savior; in fact, what would the Church have been without a visible organization? Could there be a Church of Jesus Christ unless it consisted of harmoniously working parts, the officers having been chosen by revelation as was Aaron, and had hands laid on them by those already possessing authority? Or could it be *his* Church without his twelve apostles, quorums of seventies, elders, priests, teachers and deacons? It scarcely seems possible. This, therefore, must be a distinctive "mark" by which the true Church of Christ may be known in *all* ages; for the express purpose of the organization was and is "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body

of Christ, till we *all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man,*" which height we are yet hoping to attain.

Revelation

The foundation of an edifice is essential in its construction, and to its stability when completed. Without a solid foundation, a building would soon totter and fall. So also, if after the building is erected, and then the foundation removed, the building *cannot stand*, and although it may be "propped up for a time, or a false foundation laid to take the place of the original, it soon weakens, the fallacies of poor workmanship and material appear, and the building is doomed to eventual destruction—its downfall is inevitable.

When, therefore, we come to such a passage of Scripture as the following, we will recognize in it immediately, a fundamental: "*And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it*" (Matt. 16:18).

Upon *what rock* or foundation is the Church of Christ builded? By solving this question, we shall discover a sure characteristic of the gospel, which will furnish us with another evidence whereby we may determine the course of our quest.

On the occasion of the utterance of these words of our Lord he was instructing his disciples, teaching them words of life and truth; and, as in the case of all great teachers, he utilized those things with which his hearers were acquainted to make his teachings clear. So he asked them whom men said that he was, and received the answer that some thought he was John the Baptist arisen, others Elias, etc. "But whom say ye that I am?" Then Peter spoke and bore solemn testimony that: "Thou art the Christ, the Son of the living God." The contrast was complete, the lesson could then be pointed out, so Jesus said: "*Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven,*" and then followed the statement already quoted to the effect that it was upon this rock that the Church of Christ is founded. "*The testimony of Jesus is the spirit of prophecy*" (Rev. 19:10).

The principle of *revelation*, then, is this foundation upon which the Church of Jesus Christ must be built.

In harmony with this, we would naturally look to the fulfilment of the following prophecies: (1) John the Revelator, viewing in vision things "which must shortly come to pass," "saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every

nation, and kindred and tongue and people" (Rev. 14:6); and surely such a revelation to mankind would be unnecessary if *any* nation, *any* kindred, *any* tongue, or *any* people possessed that gospel at the time of which John spoke. (2) Daniel the prophet, interpreting the dream of Nebuchadnezzar concerning the great image of gold, silver, iron, brass and clay (Dan. 2:28-45; 7:27); foresaw kingdoms which should arise, and the little stone "cut from the mountain without hands," rolled forth and smiting into pieces the image and filling the whole earth—which "little stone," Daniel informs us, is the "kingdom of God"—set up in the days of these kings, "which kingdom" shall *stand forever* and not be left to other people." (3) The prophetic words of Malachi: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5-6). (4) Jeremiah, the prophet, writing concerning the work of the Lord: "Behold, I will bring it health and cure, and I will cure them, and *will reveal* unto them the abundance of peace and truth" (Jer. 33:6). (5) The Lord, speaking through Isaiah, tells of a nation that "shall be brought down" and "shall speak out of the ground" and whose "speech shall whisper out of the dust" (Isaiah 29:4). (6) Two "sticks," or records, one of which, the Bible or "stick of Judah," which is to us the word of God, spoken of by Ezekiel; and the other stick, that of Ephraim, to be joined with the "stick of Judah" for "thus saith the Lord God, behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand" (Ezek. 37:16-19). Therefore, we would look for this record of Ephraim to be revealed, that it might be placed with the record of Judah, the Bible, and they be one in the hand of the Lord.

How consistent, too, with this wonderful principle of revelation, that we may learn *continuously* concerning his kingdom, his commandments for our advancement and his purposes with respect to our destinies.

Israel

Previous to the time of Christ upon earth, his people, the Jews, had been scattered, driven, enslaved and in bondage not once, but many times, due to their disobedience to the laws of God. This was the condition spoken of by nearly all of the ancient prophets. They could foretell by divine inspiration the result of Israel's waywardness. For example, Ezekiel records:

"I lifted up mine hand unto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countries, because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their father's idols" (Ezek. 20:23-24).

That the scattering of Israel was complete and literal there can be no dispute. History, aside from the Scriptures, avers that fact, and even more conclusive is our own observation.

Evidently, however, Israel was not to remain in this condition for all time, for Jeremiah tells us that "he that scattered Israel will gather him and keep him, as a shepherd doth his flock" (Jer. 31:10); and furthermore, "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury and in great wrath—and they shall be my people, and I will be their God" (Jer. 32:37-38).

This "gathering" did not take place at the time of the Savior, *"but in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem"* (Mic. 4:1-2). Isaiah prophesied the same thing (Is. 2:2-3), and in another place declared: "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:12).

Thus is it taught that in the last days (*the present time*) the gathering of Israel will be conducted just as literally as her dispersion, and her gathering place where the "House of the Lord" is reared, shall be in the top of the mountains. Furthermore, contemporaneous with this, the "gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come" (Matt. 24:14).

The only logical conclusion that can be drawn, is that the gospel shall go forth into all nations, and be the power of gathering scattered Israel to "her last abode." This is the work for the Church of Christ to perform—its in the world. A church which slighted its divine mission could not possibly be the plan possessing the "power of God unto salvation" (Rom. 1:16).

Toleration

Our Savior sent his apostles and seventies out in the world to declare the message of truth to every nation, kindred, tongue and people. His life was devoted, in both word and deed, to

teaching the inhabitants of earth the way back to God, though the most of them were of an entirely different faith. These people, a great many of them, considered it the height of presumption. He had truth for them, and they rejected it. He came to benefit man, and his efforts were scorned and sneered at. They would not tolerate him, at the very same time he was teaching them the lesson of toleration *they* so needed to learn, though they were completely blinded to his admonitions. He was doing the antithesis to what they were doing—tolerating their wicked and idolatrous worship. They had the privilege to worship God, or gods, according to the dictates of their own consciences, and he recognized this birthright; at the same time, he pleaded with them to give him the chance to show them the error of their ways, and lead them to something better. Had he forced them to believe as he did, robbing them thereby of their free agency to select between right and wrong, “he would have ceased to be God.” But no, he tolerated their practices and beliefs, and even respected them in their worship, but as for subscribing to them, or accepting of their form of devotion, such a thing is not to be imagined. In short, Christ’s toleration rested on a broad platform of religious freedom of thought and action, always recognizing that *man has his free agency* to worship according to the dictates of his own conscience, at the same time trying to show man by his teachings, without compulsion, a better way to live. This has ever been the “tone” of Christ’s Christianity.

It is necessary, because man abuses his birthright of free-agency, to institute laws and governments to maintain order in society. This does not take his free agency from him, if the government is established on correct principles, for he is the one who controls the enactment of the laws by which he is governed. Therefore, he must be subservient and loyal to that earthly government. This is part of the gospel. Paul says: “For for this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor” (Rom. 13:1-9). So also, in substance, said Peter: “Submit yourselves to every ordinance of man for the Lord’s sake, whether it be to the king as supreme, or unto governors—honor all men. Love the brotherhood. Fear God. Honor the king (1 Peter 2:13-17). And it was Christ himself who said, “Render therefore unto Caesar the things which are Caesar’s; and unto God the things which are God’s” (Matt. 22:21).

This, then, was also a phase of the plan unto salvation. Until his kingdom comes we must continue to gain experience with earthly governments and temporal kingdoms. They are a factor of our training in mortality, and will be until the kingdom

of heaven is established on earth to supersede man-made governments.

The Law of Christ

There are many people today who take the attitude that if a person *doesn't* do certain things which are "catalogued" as wicked, he will be perfectly assured of salvation. Such live the negative law; and those who do so will say that all that is necessary is to *be* good. This was the law of Moses. Had that been sufficient, what would have been the necessity for Christ's advent? He told the people of his day that he came to fulfil the law, not to destroy it. In other words his message was not only to *be* good and refrain from doing evil, but *do* good as well, by helping your brother to refrain from falling into transgression. Christ's law far surpassed the old law in ethical attainment. Whereas, on one hand, the law of ancient Israel taught: "Thou shalt not kill," Christ's taught: "Whosoever hateth his brother is a murderer." Theft in Israel's time was coveting your neighbor's property for personal gain; the law of Christ taught that he that "climbeth up some other way, the same is a thief and a robber." "Thou shalt not commit adultery" was the injunction placed upon the children of Israel; "he that looketh upon a woman to lust after her, hath committed adultery with her already in his heart," Christ taught. The first said, "Thou shalt have no other gods before me," the second that service should be rendered to your neighbor, "that you should love your neighbor as yourself." Such is the contrast between the two sets of laws.

We see from the foregoing that the gospel of Jesus Christ is *one of doing*. He has given commandments *to be obeyed*. This is what constitutes the plan. It consists of laws and ordinances. Its moral code is to be kind, virtuous, honest, true and charitable, but the most important thing which the gospel enjoins on us is to *do*, i. e., *live the commandments* our heavenly Father has given us through his Son and his prophets, in every dispensation of the world's history. The moral side of religion is absolutely essential, but it is woefully incomplete without the other principles and ordinances. The two are inseparable.

Conclusion.

Some of the most important principles of the gospel of Jesus Christ have been dealt with briefly here. We have found them to be contained in the Holy Scriptures. The Bible is the word of God; so let the question once more be asked: "*Do you believe in the Bible?*" *If you do, you believe:*

—In God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

—That men will be punished for their own sins, and not for Adam's transgression.

—That, through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the gospel.

—That the first principles and ordinances of the gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, the laying on of hands for the gift of the Holy Ghost.

—That a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.

—In the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

—In the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

—It is the word of God as far as it is translated correctly, but you also believe other sacred writings to be the word of God.

—All that God has revealed, all that he does now reveal, and that he will yet reveal many great and important things pertaining to the kingdom of God.

—In the literal gathering of Israel, and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

—In claiming the privilege of worshiping Almighty God according to the dictates of your own conscience, and allowing all men the same privilege, let them worship how, where or what they may.

—In being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

—In being honest, true, chaste, benevolent, virtuous, and in *doing good to all men*; indeed you may say that you follow the admonition of Paul, you believe all things, hope all things, have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, you seek after these things.

Providence, R. I.

Christ in Flanders

(Copied from *The Outlook*, July 26, 1916.)

The Poem comes from a Soldier in the Trenches.

[We regret that we do not know the name of the author of these striking verses. A correspondent sends them to us with the statement that they were originally published in the London *Spectator*. We have searched our file of the *Spectator* as far back as last December without finding the date of the poem's first publication. It may have first appeared early in 1915.—The Editors, *The Outlook*.]

We had forgotten You or very nearly,
You did not seem to touch us very nearly;
 Of course we thought about You now and then,
Especially in any time of trouble,
We knew that You were good in time of trouble,
 But we are very ordinary men.

And there were always other things to think of;
There's lots of things a man has got to think of—
 His work, his home, his pleasure, and his wife;
And so we only thought of You on Sunday,
Sometimes, perhaps, not even on a Sunday,
 Because there's always lots to fill one's life.

And all the while, in street or lane or byway,
In country lane, in city street or byway,
 You walked among us, and we did not see.
Your feet were bleeding as You walked our pavements.
How did we miss Your footprints on our pavements?
 Can there be other folk as blind as we?

Now we remember over here in Flanders
(It isn't strange to think of You in Flanders);
 This hideous warfare seems to make things clear.
We never thought about You much in England,
But now that we are far away from England
 We have no doubts, we know that You are here.

You helped us pass the jest along the trenches,
Where in cold blood we waited in the trenches
 You touched its ribaldry and made it fine.
You stood beside us in our pain and weakness,
We're glad to think You understand our weakness,
 Somehow it seems to help us not to whine.

We think about You kneeling in the garden,
Ah, God! the agony of that dread garden;
 We know you prayed for us upon the cross;
If anything could make us glad to bear it,
'Twould be the knowledge that You willed to bear it,
 Pain—death—the uttermost of human loss.

Though we forget You, You will not forget us;
We feel so sure that You will not forget us,
 But stay with us until this dream is past;
And so we ask for courage, strength and pardon,
Especially, I think, we ask for pardon,
 And that You'll stand beside us to the last.

“Lest We Forget”

By Newel K. Young

“But I shall not dwell upon the struggles, hardships, and sorrows of the pioneers. We should forget these things.”

These words were spoken by one of our brethren who came to Utah in the early days as a babe in his mother's arms. I had gone to a neighboring ward to hear him speak to the parents' class on the subject, “The ‘Mormon’ Pioneers.”

I had expected to hear an appeal to remember our pioneers with all their sorrows and triumphs. The admonition to forget the struggles and sufferings of our fathers found no echo in my heart. As I understood our brother he felt that we should forget the suffering and struggles, remembering only the joys and triumphs. It was painful to me to judge the man's words adversely, for his hair and beard were white. But I felt that he was wrong. I still feel that he was mistaken; and after much thought I believe that the influence of such an opinion is fraught with danger. I believe that victory and triumph can never stand out in glory except they stand on the foundation of struggles and suffering. The successes of our parents are meaningless and lifeless, seen apart from the awful background of their self-denials, struggles, and sorrows, for from these come the abiding, eternal joys and happiness.

To forget the awful struggles, the terrible hardships, and the heart-breaking sorrows of our fathers and mothers is to shut out forever from our vision their heroic courage, their wonderful patience, their faith and Godlike love. Yes, it is literally to deny ourselves the only possible bond of sympathetic love and reverent honor for them. So surely as we forget the heavy burdens laid upon their backs, and the withering sufferings through which they labored, we will blot out for us the path made by their example that should make our “footsteps quick and sure.”

No, we must not forget! To the sons and daughters of the “Mormon” pioneers has been given the choicest heritage that has blessed any generation since time began on this earth. To truly appreciate any gift or privilege or blessing one must have a true sense of its cost. Hence we must feel deeply the sorrows and sufferings of our parents, and appreciate keenly their noble achievements and wonderful triumphs, if we are to inherit in any goodly degree their wisdom and strength. We must appreciate

their trials to feel the inspiration and the glory of their living.

We can never love our peaceful mountain homes, and our beautiful schools and churches and temples as we should, only as we remember that our parents worked in cold and hunger, often with sore, bleeding hearts, to make possible for us all this beauty and comfort and peace.

But if we are to realize the full cost of our inheritance we must still remember the persecutions of Missouri, and the heart-burnings of Nauvoo, the wounds and deaths at Carthage. And with this in mind consider the faith and courage of the people, and the songs and revelations given through our poets and the prophet during those days, as a means of inspiration and guidance.

These words of Joseph's, "I am going like a lamb" (he might have said *the* lamb) "to the slaughter, but I am as calm as a summer's morning; I have a conscience void of offense towards God, and towards all men," can only be felt in all their sublime grandeur by those who know the prophet's life from his childhood to that hour. From the lips of another, these words would have little or no meaning, though they are surpassed in their calm courage and infinite love only by those of our Lord on Calvary, "Father, forgive them."

So I say that to possess the abiding richness of the prophet's words and life we must go back to that morning in spring, when the boy saw the Father and Son in that eastern wood and received the revelation that is to revolutionize the world. We must feel with this tender, affectionate lad the cold scorn and cruel hatred that made him an outcast among his comrades and adult friends from that hour. We must accompany him on his lonely way during these years of youth, as he proves true to his visions and trusts in the face of the hardest temptations and sufferings. Then during his young manhood, we must walk with him amid the temptations and crafty designs of the evil and ungodly that would have appalled any but the bravest and truest. We must feel that hatred of his enemies and the treachery and deep-dyed hatred of his trusted friends and brethren who betray him. Only as we grasp all of these is it possible for us to be lifted up and inspired to noble deeds by his example.

Even so we must not forget the loyalty and unflinching courage of our fathers, and the devotion and self-sacrifice of our mothers, for this same prophet and his successors and their brethren of this day, if we are to prove worthy of our parentage.

Surely we can never forget why our fathers came to these mountain valleys, nor how they redeemed them, replacing the desert wastes with fruitful orchards, rich fields, and blossoming gardens. Love for the right, and devotion to God brought our parents over plain and mountain to the barren wilderness of

these valleys. I have no sympathy and scant patience with the sons of our pioneers who through their learning and philosophy attribute to our parents no higher motives than economic advantage in coming to this land. They have already forgotten, and are severing the ties that bind them to their fathers, by their intellectual blindness; for the intellect does grow blind and wanders from the way of life when it denies the witness of the heart and spirit. Be not deceived. Enlightened love of God and his truth led our fathers and mothers to this land.

With glad, stout hearts they faced the task of establishing themselves here. The undertaking was said by those who knew the country best to be impossible. But undaunted by desert dangers, or savage beasts, and more savage Indians they planned and built so well that the world stands in wonder before their accomplishments when they see them.

Nor can we forget how they wrought out their salvation in the new land that had been preserved for them. There are two mighty factors to this problem, and I sometimes fear that we are forgetting one of them. There was a dual partnership involved in the redemption from desert wastes of these valleys of the free, that we must remember if we are to continue to be God's chosen people. And we are his chosen people. Only in craven cowardice can we refuse to stand forth before the world as the agents and witnesses of the Father and the Son.

The partnership to which I referred a moment ago was a compact entered into between our fathers and the God who chose them and led them here to establish Zion in these mountain valleys. Our pioneers were to give their lives in willing service to this task; and whenever their strength and labor failed to save them from ruin or disaster, the Father was to come in answer to their prayers of faith to rescue them. How loyally and nobly both parties to this covenant kept faith with each other. Do we appreciate the friendship that grew up between God and our parents through this union of purpose and effort.

The saying "Labor accomplishes all things," is too readily accepted by many. It is not true. Faith is required to do many things that labor cannot do. Recently a good man in speaking of his father's greatness said: "Yes, and he accomplished all this by his own effort and industry." As a boy the father had come from the old country poor and alone. I often hear the following said regarding the splendid achievements of our pioneers: "All this is a witness of their industry and wisdom." This is a half-truth that darkens and misleads.

Why, as I go about among our fields in the country on spring days, even the gulls sing a truer note than that to me. How different from the above are the words of one of our bishops to me a few months ago. He was visiting at our home. I

mentioned the fact that his mother had been a remarkable woman. She, too, had come here from across the deep, alone and poor. He answered like this: "Yes, mother was a remarkable woman. I realized it more after my mission to Sweden when I became acquainted with her people. But, Brother Young, I never forget that it was her faith and the gospel that made her all she was."

By faith, as well as works, our fathers wrought and conquered. Note this picture: Men and women and children are fighting with all their might and strength to save their crops, their only hope of a means of living through the winter, from the crickets. The mothers having had to go home to care for their babes, are anxiously watching the fight that means life or death for their children.

Baffled and weary, with bowed heads, the fathers return to their cabin homes and families. The mothers, with children about their knees, and in their arms, or breathing feebly beneath their hearts, meet their husbands at their doors with words of hope and faith. Labor has done its utmost and failed. In faith each household seeks the Lord; answering that faith the Father of all reaches out his hand and saves them. This story must never die, but it can live only in the hearts of children who do not forget the sufferings of their parents. This is not the only time that the Lord in his might saved the whole people.

Two simple pictures are indelibly impressed upon my heart. A short time after my grandfather had been buried among the Indians on the plains, my grandmother gave birth to a child. Before the babe was a week old a storm came that washed the dirt from the roof of the hut that sheltered the mother and child. The rain poured through the unprotected roof until the two, with every article of clothing and bedding that they had, were wet through and through. In her anguish of soul the mother cried out in her husband's name, "Newel, why have you left us alone and uncared for in this wild country?"

The answer came to her soul in low, assuring peace: "Lydia, I am with you. The Lord will care for you and the children, and you shall reach the valley in safety. Not one of you shall perish." Though she was chilled to the bone, a glow of warmth passed through her whole body, and mother and child were fast asleep in a few minutes. The next morning the mother arose and did her work from then on. Thousands of times during those blessed pioneer days did our Father thus come to the rescue of those who were helpless by their own labor and strength to save themselves.

The next year this woman with her children reached the valley in safety. A cow that had been worked as an ox across the plains, and whose calf was two years old, was still giving a

little milk. Grandmother had saved enough cream for a churning. From some source she had secured a few pounds of wheat flour. The children were in high spirits over the prospects of a feast on white bread and butter.

When the butter was prepared for use the mother gathered her children about her and said, "There is just a pound of butter. Old Boss may go dry before we get the tenth churning. Shall we eat this and run the risk of getting a pound for tithing later? Or shall we pay the first to the Lord?" The children all agreed that the first should be paid for tithing. Only those who know what hunger is can feel the power of this simple tale. Thus our pioneer fathers and mothers lived, giving the first and the best to the Lord.

I cannot forbear calling attention here to another incident of those early days. Sister Mary Fielding Smith, the widow of our beloved Hyrum, was going with her son Joseph to pay the tithing on their meager harvest. A good brother protested against her paying tithing. Hear her reply: "What! would you deprive me of one of the choice blessings of the gospel?" The man must have felt reproved, for both the logic and the spirit of the woman's words are unanswerable. Sister Smith was standing squarely on one of the fundamental laws of life. No wonder her son stands today in the very image of his father as the chosen prophet and leader of God's people.

Should we forget? Can we forget?

The son or daughter who can forget the struggles and sorrows of his pioneer father and mother will by the same process of moral and religious degeneration forget the sorrow of Gethsemane and the sufferings of Calvary. Rather let us remember Him who sorrowed and suffered there; and in deep earnestness let us go often in prayerful mood, by the noblest powers of our imagination, to walk with the Master to the Garden and the Cross.

In the Garden let us hear Him say to his three most trusted friends: "My soul is exceeding sorrowful, even unto death." Then we shall stand apart uncovered and bowed in silence while he suffers and prays as no other can suffer. Now hear his self-sacrificing prayer, "Father, not my will, but thine be done," as he willingly offers his life for us in accord with the Father's will. How our hearts leap with joy when the angel comes to minister to him for his strengthening.

We shall stay near by during all those awful hours of the trial to see his godly patience and self-control, remembering that we are to cultivate all manly virtues until they grow into godly attributes. Nor can we "leave him nor return from following after" him until he reaches Calvary and dies on the cross. We are touched in the hour of his terrible suffering and death by his

tender consideration of his mother; but we are transformed when we hear him plead, "*Father, forgive them.*" Only then may we appreciate the Fatherhood of God and the brotherhood of Christ. Then, may we bear the priesthood in honor, and in very deed be his partners in the work of salvation.

Shall we forget the labors, cares, and trials of our fathers as they toiled half-fed and weary to give us the inheritance of all we enjoy? Or shall we forget the fears, the soul-hungers, and the heart-breaking sorrows of our mothers as they bore and nursed and cared for us in their poverty, hunger, and sickness? No, a thousand times no, answer the youth of Zion.

Father, mother, hear our answer: We will remember thee! We will make certain Moroni's promise to our prophet that "the gospel shall never again be taken from the earth *nor given to another people.*"

As you paid your tithes in poverty and want, we shall remember our tithes in the days of plenty and wealth. You kept the Sabbath day holy in the humble, simple life you led; we, too, shall keep the Sabbath day holy in this rushing, pleasure-mad age. You revered God's name, and we shall hold it sacred. Even as you went abroad in humility and love to preach the gospel in your poverty, so we shall go forth true and humble in our prosperity. We will continue the partnership you formed with the Lord, and carry on his work as you began it.

You cleansed the land of pests and redeemed it from its barrenness; it is for us to cleanse our communities and redeem them from the vices and sins that have grown up among us. We will grapple with the problems of the blighting cigaret, the indecent fashions of dress, the evil and immoral tendencies in the dance, until our boys and girls are free from these dangers. The floods of doubt that are sweeping the world shall not blind our visions of God, nor mar our trust in him.

In a courage that knows no fear save the fear of the Lord, let us stand now and in union and strength abolish the saloon forever from our beloved state—nor cease to fight until the brothel shall follow the saloon to its death.

Our homes shall be preserved in purity and honor; and our daughters and sisters shall again be as safe with the young men of Zion as they are with their own mothers. We shall continue the work you so nobly began until jealousy and hatred, war and crime shall be no more; until love and purity and righteousness shall rule in all the earth.

"Lord God of our fathers, be with us yet, lest we forget, lest we forget."



The Maori Agricultural College Football Team champions of the Hawkes Bay Union

Back row, left to right, John Shortland, Sam Gemmell, Wm. Peter, Rara WiNera, Robert Pori, Nehimia Hopri, Sidney Matenga. Middle row, Peter Rahona, Tauaiti Royal, James Ihia, Elder F. Gallacher, Coach; President James N. Lambert; Elder R. Hintze, principal of College; Patu Taka, Rahimu Hurriwai. Sitting, left to right, Mahonga Pere, Sonny Edwards, Niki Paewai, Capt., Wm. Murphy, John Peter.

Football Champions

These boys have met and defeated some of the best teams in New Zealand, making an enviable record during the past season. They won nine straight victories without a defeat, up to August 29, 1916.

They have been very successful in getting the school in the front ranks in all lines of sport, and the people in general are gradually recognizing the fact that the "Mormon" Church has established a school of schools in this remote part of the world. We have been highly complimented on the good behavior and clean sportsmanship of the boys, and were awarded the trophy undisputed. These Maori boys are very hearty and enduring, having a well developed muscular body, and from my observations and experience with them I can say, if given the opportunity, they would make marks for themselves in the world of sports, for they have the natural ability. As a whole, they are good boys to work with, considering the handicaps we are working under. We have no gymnasium, nor anything in this line, but we are young and still live in hopes.—*Elder F. D. Gallacher, Aug. 29, 1916.*

Hastings, New Zealand

Angels' Visits

By A. Ad. Ramseyer

Why was Joseph Smith visited by the Father and the Son, in the spring of 1820? Because it was necessary to communicate to the boy prophet some important information which no books nor any man could impart, *viz.*, that God lives, that he is in the form of man, and that Jesus Christ did not acknowledge as his any of the churches found on earth at that time.

Why did the Angel Moroni appear, three years later, to this same young man? Because the Lord wanted to prepare the way for the founding of his Church, by revealing the Book of Mormon, wherein his gospel is recorded in simplicity and clearness such as is not found in any other book or record we know of.

Joseph did not ask to be visited by the Father and the Son, or by an angel; his mind was not bent upon receiving a vision or a visitation from the heavens; he was merely asking for knowledge, and he received the information asked for in such a way as to preclude all possibility of error. Had he thought, reasoned out, and balanced in his mind diverse opinions, he might or might not have found the truth, or part of the truth, and we would accord him as much credence as we do any thinker. But the divine manifestations he received left no doubt in his soul. Being thus convinced in an unmistakable way, he could, in all honesty, strive to convince others. He offered to our consideration some definite knowledge made doubly attractive by the fact that it was divinely revealed, and that it can be shown to agree with reason and with former revelations. By using their common sense and reasoning powers, as well as by calling upon our heavenly Father in faith, thousands and tens of thousands have received a testimony by the Spirit of the truthfulness of Joseph Smith's claims, without being themselves visited of God, or by his angels. Yet, it does not follow that Joseph Smith was the only one who received angels' visits, as may be seen by the following story:

A little over thirty years ago, while in the city of Bern, Switzerland, a humble missionary whose veracity I have no reason to doubt, related to a few of us (we were three or four) that he knew a man who, when called to leave the farm to take a mission to the Swiss people, keenly sensed his lack of knowledge; he wanted to know of a surety that this was the true Church of Christ, and he prayed very earnestly to the Lord for

light and knowledge, and for a testimony of the truth. One morning, as this brother was lying in bed, calling upon the Lord for the testimony he so much longed to receive, an angel appeared by his bedside; at first awe filled his soul, but the divine messenger dissipated his fears, and asked him what he desired. The missionary asked him whether this Church was the true Church; to which the angel answered, "Yes; it is."

The dear brother (who is now dead) did not tell us who it was who had that wonderful experience. Without asking him, we know it was he. He was bashful, realized his lack of education, but he was an honest man, earnest in his preaching; he filled an honorable, useful mission, and some time after his return was called to act as bishop in one of our southern settlements.

Why the Lord condescended to favor him with an angelic visitation, is more than I can tell; but Brother H. was an earnest seeker after truth; he received the knowledge he wanted, and he is a witness that Joseph Smith told the truth when proclaiming that an angel visited him; for angels have visited others besides Joseph, as the Lord promised (See Doctrine and Covenants 133:36).

No church can claim to be the Church of Christ which denies revelations, or divine manifestations; for God is the same today, yesterday, and forever.

Life's May Time

(Selected)

"How came we there? Why, that I cannot say,
Nor who you were, for since the time of May
My feet have wandered many a weary mile.
Your mouth was merry and your eyes were good,
A path came up from nowhere through a wood,
And by the hawthorn stood a little stile.

"I only know that we were waiting there
With petals falling on your hands and hair,
And Nature held her breath a little while;
Till, when the shadows marked the evening hours,
The Spring stooped down and kissed the drowsy flowers
And I bent down and kissed you by the stile.

"Then the shy stars came softly one by one
And wondered what the Springs and I had done
To make the meadows dimple with a smile.
To-night those stars looked strangely down on me,
Again I saw the milk-white hawthorn-tree,
And Spring and you and I met by the stile."

May Berkeley.

Practical Vocation Work



Top: A little twelve year old man, Milton Raymond, of Menan, Idaho, caring for his own acre of potatoes. He is an M. I. A. club member and works under the direction of Vocation Supervisor W. S. Burton.



Bottom: M. I. A. club boys studying potato diseases with Supervisor W. S. Burton. The potato field is that of Joseph Poole, Menan, Idaho, club member. Idaho is a fruitful field for potatoes, particularly in this district, along the Snake river.

Take Me Back to the South

Oh, take me back to the South, my love,
Where the skies are so balmy and blue,
And the soft southern breeze
Through the murmuring trees,
Is singing the long day through—

Where the rose never dies and the grasses are green
By the river that flows on its way—
Where the heart never knows
The cold wint'ry snows
That hasten its summers away.

Yes, take me back to the sunny South,
Back where the mocking-bird sings;
There in light
Of the starry night
Its wonderful melody rings.

My heart is there in the Old Homeland,
For 'twas there that I first met you—
And we pledged our love,
While the stars above
Looked down through the constant blue.

I tire of the noise of the busy crowds,
Of the pomp and glitter and show;
And I miss the warmth
Of heart and hand
And the friends that we used to know.

Oh, tell me where are the friends so loved,
In the days that will come no more?
Like autumn leaves
In the hurrying breeze
They have scattered from shore to shore.

Then let us go back to the South, dear heart,
If only in dreams we go;
Let us thrill again
To the pleasure and pain
That were ours in the long ago.

Viva Huish Ray.

Provo, Utah

"Good Turns"



A "Good Turn" Company in Canada

H. N. Peterson, of Barnwell ward, Canada, took ill with rheumatism, and could not care for his farm. The men of Barnwell, under direction of Bishop Lawrence Peterson, (in the foreground) turned out this year with their teams to do the work for him. Seventeen teams, sulkeys, and teamsters appeared, and in one day, plowed, seeded and rolled sixty-five acres of their sick brother's land. It was a "good turn," gladly done, and incidentally not an unusual illustration of practical religion frequently encountered in the communities of the Latter-day Saints.

Similar "Good Turn" in Utah

An incident of a similar character took place in Morgan county, Utah, in September. A brother in one of the settlements had a son who was disabled by accident, so seriously that he required his father daily at his bedside. In the quarterly conference September 3, one of the stake presidency gave notice of the conditions, calling upon the brethren who had teams and could go, to meet on Monday, to gather and harbor the seed peas of their sick brother. They turned out and gathered upwards of a thousand dollars' worth of peas that otherwise would have been ruined by the first storm. It was a "good turn," prompted by true religious brotherhood.

Why Doubt Our Father's Power?

By President Nicholas G. Smith, of the South African Mission

That our heavenly Father is a doer of deeds is not questioned by any faithful Latter-day Saint. That he is the same yesterday, today and forever is just as strongly impressed upon our minds. That he will do as much for us as he did for ancient Israel, or the Saints in the days of Christ, is proved in numerous ways to the Saints every day of the year. I believe, however, that when we have these proofs right around us we do not see them as readily as we should; or, at least, I know that I am rather slow in recognizing the Power from on high.

As a boy of eleven years of age, I had read the *Young Folks Bible* three times, and had marveled at the wonderful stories therein. How the Red Sea was divided; how the rods were turned into serpents; how the prophet caused the ax to rise to the surface of the water; how the ass was caused to speak; how Daniel interpreted the dream, and the writing on the wall, and was saved from the hungry lions, and I wondered how it was possible for the people to see such wonders and yet not believe in him as firmly as they should, who kept such watchcare over them. It didn't enter my head ever to doubt those manifestations, yet I did wonder why the Lord did not show his power and take Jesus down from the cross when he was being so cruelly murdered. I read and re-read the account of his crucifixion. One day when I was reading of his suffering, my mother came into the room and saw the tears streaming from my eyes, and asked me, why such sorrow? I told her, as best I could, how sorry I was for the Savior who, having been such a good man, was treated in such a mean way. She took me on her lap and tried to explain to me, so that I would understand his wonderful mission and how he died for us; but that the people who lived right around him did not seem to understand, and were eager to put him to death, and that if he should now come to earth the people would not believe on him any more than they did two thousand years ago. She dried my tears, and told me that I should always be prayerful and cheerful, so that I would understand when the Lord was helping me.

I often thought about her words and wondered if he really would do some wonderful thing for me, som day, and at times I was really sorry that I was such a naughty boy that I could not

expect any blessings. As I grew older I heard the testimonies of the Saints in Sunday school and fast meetings, and they would tell of how good the Lord had been to them, and how he had made them well when they had been ill, and of how some of them had spoken in tongues. I thought of our own family. How father was always away working for the Church. And whenever any of us children were sick, how eager mother was to have the teachers come and administer to us, and how much better she felt after they had been, and how we became well again. I even wanted to bear my testimony but, of course, was afraid. Later on, I began to think, wouldn't we have gotten well if we hadn't been administered to? Then when I heard others bear their testimony, and they became suddenly better after administration, I thought, if they had put off the administration for a few more minutes they would have gotten well just the same. I got to where everything just happened by chance, and when called to go on my first mission I must admit I was somewhat of a skeptic.

When the time came for me to leave for a foreign land it was terribly hard to say good-bye to my loved ones, but my nature was decidedly softened through that experience. I had never forgotten my prayers, because if I went to bed without praying I could not sleep, and on the journey to Europe I wanted the Lord to be with me if there was any occasion. The first chance came at Chicago. In company with another elder I was going on a trip by way of New York to get to Boston. We decided that we would not take our trunks with us, and arranged at the city office to have them sent direct to Boston, the official giving us a special order to have that done. When ready to leave Chicago, we went down in time for the train, and when we wanted to check our trunks to Boston, we were informed that it was impossible without a special order from the uptown office. We were both very sorry, and when we had checked them to go along with us, we boarded the train and were soon on our way. No sooner had the train started than I pulled out my ticket to look at it, and the special permit met my gaze. Both of us were very much put out to think that we had forgotten all about it while at the baggage office, but we were overjoyed when we arrived at New York to find that we had a number of things in our trunks that we had to have in New York. We had asked for the protecting care of the Lord, and when he took care of us, we did not realize it. I said to my companion, Wasn't that lucky for us that we forgot our permit in Chicago? Four of us landed in Hamburg, Germany, and were unable to speak a word of German. I only had one mark to my name, besides an order on the Rotterdam mission office. After a very trying hour in the customs house, we got through, and I asked our heavenly Father to help us out of this crisis so that I might in some way get over

to Holland, the other elders having enough money to take them to their fields of labor. We were trying to find our way to a railway station and were strung out along the street carrying our bags when, to our joy, by the merest accident, we happened to meet up with Elder William Owen, who was laboring in Hamburg, who asked us if we were Americans. We were soon happy and spent a pleasant day with him, and then he advanced money enough to take me to Holland, and put me on the train. He wired ahead to Elder Morris, in Hannover, to meet me and help me to change cars, which worked out fine. When leaving Elder Morris, at 1 o'clock in the morning, he told me to be sure and not go to sleep, as I had to change cars again about 3 a. m.. I bade him goodby, and sat down with the name of the town on my lips where I had to change cars. I told the Lord I was in his hands and asked him to see me through, as I was unable to speak a word of German. After finishing my prayer, I took out a book and started to read. I must have fallen asleep immediately, because it seemed that I had just sat down when I awoke with a start, and picking up my grip I got off the train. It was pitch dark, and there was not a station nor anything else to be seen, except the train I had just left. Before I realized what was happening, it pulled out and left me standing in total darkness. I wondered what in the world would make me do such a foolish thing as to leave the train in such a deserted spot, and was making up my mind to lie down somewhere until it became light, when to my delight another train came up on the same track. The conductor ran along, opening the doors, and I went to him and said, "Rotterdam?" He said "Ja," and boosted me right up into the train, and I landed safely a few hours later where I was met by my brother, who had been wiring all over England and Germany for me. The Lord actually put me off the train, and then I didn't recognize his hand in the matter, until I had been in the field for a week. When I did fully sense that there was no element of chance in that occurrence, my faith began to grow by leaps and bounds. It seems strange to me that I should not have realized the situation, the minute I was put on the right train.

(TO BE CONTINUED.)

EDITORS' TABLE



Conference Themes*

By President Joseph F. Smith

Greeting

It is with a grateful heart that I greet you, my brethren and sisters, at the opening session of this conference, the 87th semi-annual general conference of the Church of Jesus Christ of Latter-day Saints. It is worthy of note that this building is so well filled with our people this morning. To me it is a good omen, and I feel very grateful indeed to meet you here, to see you, to look into your faces, and to feel that I am in the presence of a vast audience of men and women who have come here today because of their faith in the gospel of Jesus Christ, and because of their love, devotion and integrity to the work of the Lord. I feel to thank you for your presence and for the influence for good that will be felt, not only today, but hereafter, because of the presence of so many members of the Church this morning. I feel thankful that I am permitted to be with you, and that the Lord has preserved my life and given me the goodly measure of vigor, health and strength that I possess. Above all things, I thank God that I am still in the faith of the gospel of Jesus Christ, that I still love the work of the Lord, that I believe in it with all my soul.

My only regret is that I am not capable of doing more for its advancement, its development, and the increased faith and devotion of its members throughout all the world. I regret that I have not greater power to labor for the spread of the light, wisdom and intelligence that are to be obtained by all who will receive the gospel.

Daily Works, the Standard of Integrity

It is a joy to me always to have the privilege of meeting with men and women who have embraced the truth and who are true to it in their daily life, for after all, we establish the standard of our integrity and our fidelity to the truth by our daily works. The tree is known by its fruits, and we do not

*Opening address, Friday, October 6, 1916.

gather grapes of thorns nor figs of thistles. When you see a number of individuals, a community, or an entire people, who have embraced the gospel of Jesus Christ, consistent with their professions, true to their covenants, true in every respect to their faith, you will see men and women who are bearing good fruit and worthy in all respects. The religion which we have espoused is not a Sunday religion; it is not a mere profession; it is a most—I was going to say—a most terrible reality—and I believe I would be justified in using that expression, because it savors of life unto life or of death unto death. If it is, and pardon me for using that expression, *if it is* what we profess it to be, what we have embraced it for, what we believe it to be as members of the Church of Jesus Christ of Latter-day Saints, it is the most important thing in the world to us, and the results to us in this world and in the world to come will depend upon our integrity to the truth and our consistency in observing its precepts, in abiding by its principles and its requirements. We believe in the divinity of the mission of Jesus of Nazareth, the Son of God, the one and only Son begotten of God, and who possessed in himself the power of life, the power over death, and yet who yielded the power to become a sacrifice for a broken law and for the redemption of the children of men from temporal death. As it was brought upon them without any act of theirs, so they are removed from the results and consequences of it through the righteousness of the Son of God, and the power which was given to him. I hold, therefore, that there is no people professing to be believers in the divine mission of Jesus Christ who are more devoutly, sincerely and consistently, believers in Christ, than are the Latter-day Saints, and that there is not a people in all the world better entitled to the name of Christians than are the Latter-day Saints. Our faith in him lies at the foundation of our religion, the foundation of our hope for remission of sins and for exaltation after death and for the resurrection from death to everlasting life. Our faith in the doctrines that have been restored through the instrumentality of the Prophet Joseph Smith confirms and strengthens us and establishes beyond a question or doubt, our faith and belief in the divine mission of the Son of God. Joseph Smith was the instrument chosen of God and endowed with his authority to restore the holy priesthood, the power of God to bind on earth and in heaven, to loose on earth and in heaven,—the power of the priesthood by which men may perform ordinances of the gospel of Jesus Christ for the salvation of mankind. Through Joseph Smith the gospel of repentance, baptism in water for the remission of sins, the baptism of the Holy Ghost and by fire have been restored, and the knowledge that Jesus is the Christ, the only begotten Son of God, is made manifest through the spirit

of truth. We are obligated to this humble servant that the Lord chose to lay the foundation of this work for the ordinances of the gospel of the Son of God, then and still unknown to the world, by which we may become united together as families, as kindreds, under the bonds of the new and everlasting covenant, for time and for all eternity. We are obligated to the Prophet Joseph Smith, as an instrument in the hand of the Lord, for the knowledge that we possess of the work which is necessary to be done in the house of God, for the salvation of the living and the redemption of the dead, and for the eternal union of souls who are united in this life by the power of God under the bond of the everlasting covenant. We are indebted, or obligated at least, to the Prophet Joseph Smith as the instrument in the hands of God, for the knowledge we now possess that a man cannot be exalted into the presence of God and the full enjoyment of his glory, alone. It was not designed for the man to be alone, for the man is not without the woman, neither the woman without the man, in the Lord.

Faithfulness of Mission and Stake Authorities

I might devote my time this morning speaking to you of the conditions as I understand them of the Church throughout the world. I feel that it is scarcely necessary for me to devote much time, however, to that subject. Most of you are well acquainted with the conditions of the work of the Lord that we are engaged in throughout the world. I believe that the cause of Zion is sacred in the sight of the Lord, that his eye is upon his people and that his power is working in their midst and in the midst of the earth for the accomplishment of his purpose, for be it known, or let me say it, although it is known, that it is not the work of man, but it is the work of God, and he it is that is doing it, not man. We give to the Lord the credit this morning for the presence of this vast multitude of men holding the priesthood after the order of the Son of God. We are grateful for the instrument that the Lord has chosen to bring to pass these results, to help, at least, to bring them to pass, but we are more grateful to the Lord himself for the power that he is wielding and the work that he is doing by his Spirit, shedding light and truth abroad in the hearts of his people and hovering over the hearts and minds of the people of the world, waiting to enter when they are ready to receive the truth and hearken to his word. I rejoice in these things. I am happy to say that we have confidence, I would say unlimited confidence, in our fellow-workers in the cause of Zion. I look at our boys that are presiding over the various missions in various parts of the world, and so far as we know, and we have good reason to be well acquainted with

them, they are young men after God's own heart, true as steel, pure as angels in their lives, upright, virtuous, strong in the truth and equal to their tasks by the help of the Lord, desiring only to perform the duties that are enjoined upon them in the fields of labor to which they have been appointed and where they are devoting their energies and their knowledge.

We reflect upon those who have been called to preside over the various stakes of Zion, and I may say the same of them, with very little exception—I would scarcely perhaps be justified in saying that there is any exception, but there is not the same perfection in the knowledge of duty and in the execution of that duty in the performance of the labor required at their hands in some of the presidents of the stakes of Zion, that we find in others. In other words, we have some young and inexperienced men engaged in that work. They have much to learn yet to become equal in all respects to those who have had years of experience in the performance of the same duties. But we have confidence in them; we believe they will improve where improvement is needed; we believe they will learn their duty where they fail to understand it as they should, and they have our confidence and our support and our prayers that they may succeed and not fail.

Duties of Bishops

We have great respect for our bishops, the bishops of the wards of the Church, very numerous now, but we have one cause for regret with reference to the disposition we see exhibited too often among the bishoprics. It is a common saying that once a bishop, always a bishop. When a man is ordained a bishop and is set apart to the office of bishop, as president of a ward, he is entrusted with very responsible duties, he becomes a father to the people, he is their guardian, their watchman upon their tower. It is his duty to be acquainted with every member of the Church in his ward. It is his duty to minister to every member and every unit of the membership of his ward, not only to the heads of families but to each of the children of the families as well, who dwell in his ward. It is his duty to look after the poor, the needy, the sick and the afflicted, not that he himself is expected to do everything that is to be done in his ward, not at all; but through the agencies that he may call to his support to perform the duties that are requisite to be performed in the ward, he is thoroughly, or ought to be thoroughly provided with means to visit every family and to know the status and standing of every member in his ward; to know whether his people are living their religion or not; whether they are doing their duty; whether they are liable to wander away from their duty or from their faithfulness in the Church. In too many instances, we

find that our bishops are not instant in season and out of season, in the performance of their duties in this regard. We call for elders to go abroad to preach the gospel. We send out instructions to the bishops informing them as to the character of the men we require for missionary service, men who are sober, who are intelligent, who are well and hearty, not diseased, not crippled, who have faith in their hearts and the love of truth in their souls, and keep the word of wisdom, attend to their Sabbath duties as well as to all their other duties that belong to membership in the Church. And yet too often, we receive reports from our bishops informing us that such and such a youth or man had been selected for a mission and *so far as they know*, he is all right, and when we further inquire into it, we discover that he does not keep the word of wisdom; we discover that he is financially unable to fill a mission or that he is not physically able to go. We discover sometimes that a youth is the head in his family, in other words, his father is dead, his mother is a widow and it requires all his energy to provide for his mother and the younger children, and yet he is recommended to go on a mission by the bishop without inquiring into it. That is why I say we have some regrets with reference to the faithfulness, competency and diligence of some of our bishops in looking into the affairs of the people of their wards. Another source of regret is that we have too many of our bishops who want to quit the bishopric. They want to resign, to give the duty of the bishopric over to somebody else. They get tired of it. Of course it is a labor, it is a great responsibility, and when a man becomes incapable of performing the duties of a bishop, and the president of the stake is attending to his duty, he will consult with him and recommend that he be honorably released. Let him be honorably released, without the necessity of resigning; and so the presidents of stakes should do their duty in their stakes, as well as the bishops should do their duty in their wards. It is a common saying and perhaps a vulgar one, that the Lord hates a quitter, and I must say to you, that it does not strike me as the right thing for a man to quit doing his duty as long as he is able and it is expected of him to do it. He should do it until he is disqualified by illness or age or other incapacity and then the presiding officers of the stake should know his condition and should recommend his honorable release and the appointment of some one capable to succeed him.

Now, I did not intend to enter into this subject. I thought when I came in this morning that if I could stand up here and bear my testimony to the truth of the gospel of Jesus Christ and express my gratitude for the love of God upon all his people, that it would be sufficient for me, and let the younger men, such as Brother Penrose, do the heft of the teaching and preaching

and exhortation, correction and admonition to the Saints and the officers of the Church.

I hope the Lord will give me sufficient strength, mental and physical, and sufficient influence of his Holy Spirit that I shall be able at least to set an example of rightfulness and of righteousness before my associates in life, and thus by example, preach the truth as long as I draw breath. I do not want to quit the service of God, nor the service of his people, nor do I want to quit observance of the ordinances and precepts of the gospel of Jesus Christ, nor do I want to become indifferent or thoughtless and careless with respect to these sacred duties and the principles of the gospel.

Work for the Dead

The work for our dead, which the Prophet Joseph laid upon us with more than ordinary injunction, instructing us that we should look after those of our kinsfolk, and our ancestors who have died without the knowledge of the gospel, should not be neglected. We should avail ourselves of those sacred and potent ordinances of the gospel which have been revealed as essential to the happiness, salvation and redemption of those who have lived in this world when they could not learn the gospel and have died without the knowledge of it, and are now waiting for us, their children, who are living in an age when these ordinances can be performed, to do the work necessary for their release from the prison-house. Through our efforts in their behalf their chains of bondage will fall from them, and the darkness surrounding them will clear away, that light may shine upon them and they shall hear in the spirit world of the work that has been done for them by their children here, and will rejoice with you in your performance of these duties.

How Questions of Doubt Can be Settled

Again, and without desire to multiply words, I bear my testimony to you, my brethren and sisters, that God lives, that his Son lives, and I say to you in connection with this thought and this testimony that I accept without recourse, without any hesitancy or doubt upon my mind, the statement that was made by the Prophet Joseph Smith with reference to God and to his only begotten Son, that "The Father has a body of flesh and bones as tangible as man's; the Son also: but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit," and man is made in their image. We also accept without any question the doctrines we have been taught by the Prophet Joseph Smith and by the Son of God himself, that we pray to God, the Eternal Father, in the name of his only begotten Son, to whom also our father Adam and his posterity have prayed

from the beginning. If Latter-day Saints will take these simple statements of fact, given to us in the doctrine of Christ and restored and renewed to us in the testimony of the Prophet Joseph Smith, it would settle many a question that is being foolishly asked today. There are many things yet to be revealed. There are things to be revealed which God will make known in his own due time which we do not now understand. For my own part, there is as much already revealed as it seems possible for me to understand. If I could only grasp all that God has revealed, and comprehend it as I should and apply it in righteousness, in my life, I think I should then be prepared for something more, if I was still worthy of it. Why, bless your souls, there are people among us that are worrying and fretting over things that have never been revealed to the children of men, and these very people do not even keep the word of wisdom, do not even pay their tithing, and as a rule, the man that does not pay his tithing and that does not keep the word of wisdom is the man that is everlastingly quizzing and asking questions about things he does not understand. If men would pay their tithing, if they would keep the word of wisdom, if they would say their prayers, if they would devote their lives to works of righteousness in the earth and study the gospel for themselves and obey it, they would have less necessity for asking questions; and don't forget the fact that they would know things better than they do.

A Prophecy and Blessing

The Lord bless you. From the depths of my soul, I bless you; I hold the right, the keys and the authority of the patriarchal priesthood in the Church. I have a right to pronounce patriarchal blessings, because I hold the keys and authority to do it. It is given to me and my associates to ordain patriarchs and set them apart to give blessings to the people to comfort them by promises made in wisdom and the inspiration of the Spirit of God, of the favor and mercies of the Lord that they may be stronger in good works, that their hopes may be realized and their faith increased. And I bless you, my brethren and sisters in the cause of Zion, with all my soul and by the authority of the priesthood that I hold. I hold the priesthood of the apostleship, I hold the high priesthood which is after the order of the Son of God, which is at the foundation of all priesthood and is the greatest of all priesthoods because the apostle and the high priest and the seventy derive their authority and their privileges from the priesthood which is after the order of the Son of God. All authority comes out of that high priesthood. I prophesy that the blessing of the Lord will be upon his people throughout the extent of our glorious land, and upon the people

of this nation, if they will do right. The blessings of the Lord will be more particularly poured out upon the Latter-day Saints if they will live their religion as they should.

An Injunction to Settle Our Own Troubles

The idea of a Latter-day Saint quarreling with his neighbor, halting him before his bishop for trial. Why, bless your souls, what is the use of it? I never had to do a thing of that kind. I have, I think, suffered some things that might have justified me complaining to my bishop and asking the bishop to see if he could make my neighbor do his duty, but I haven't had occasion sufficient to do it and I have never done it. I have never been under the necessity of going before the high council with my troubles. My religion teaches me a better way than that. I would rather yield to injustice than try to exact every pound of flesh, so to speak. And I do not think it is necessary for Latter-day Saints to get so far apart in their judgment, in their likes and dislikes, in their desire to claim something they think is theirs, as to go to law for the court to set them right. Give and take. Be reconciled with each other. Do not go to the courts of the Church nor to the courts of the land for litigation. Settle your own troubles and difficulties; and as Bishop Hunter used to say, which is an axiom that cannot be disputed, there is only one way in which a difficulty existing between man and man can be truly settled, and that is when they get together and settle it between them. The courts cannot settle troubles between me and my brother. If they decide against him, and in my favor, of course I receive it with gladness, and praise the judge because he has favored me, but my brother rejects the decision, and while I may feel it is settled, my brother is not satisfied at all, and condemns the decision, and is embittered against me. So the only way to settle a trouble between brethren is for them to get together and settle it between themselves and let it be settled fully and forever. If we have the spirit of the gospel in our hearts if we have the love of truth abiding in our souls, if we half love our neighbors as we love ourselves; and especially if we love God with all our heart and mind and strength, we can easily give and take until we can settle troubles existing between neighbors and brothers without anybody else coming in to help us do it. I have often been called upon to help others settle their troubles, but I have never had to ask anybody else to come and help me settle mine. I think we ought to live our religion. We should keep the commandments of God. We should possess and enjoy the spirit of the gospel in our hearts and bear the fruits of the spirit in our lives; faith, hope and charity, love, humility and forgiveness in our souls one for another.

other, and avoid, as far as possible, the spirit of accusation, of contention, that leads to strife, to confusion and division among men, and the spirit of hatred. Oh, banish hatred from you. Hatred harbored in our hearts, or envy or jealousy, will injure those who permit them to abide in their souls and rancor in their thoughts a thousand-fold more than it will injure others. So let us banish those things from our hearts, and from our thoughts. Let us live righteous lives, let the husband love his wife and be true and kind to her, and the wife be true and kind to her husband, and they be true and loving and solicitous for the welfare of their children; let them be united as a family, united in the Church; and as that condition extends abroad to the borders of Zion, we will have the millennial reign among us, and there will be a peace on earth and good will to men everywhere.

The Lord bless you, and I hope you will pardon me for occupying so much of your time.

Changes in Mission, Stake and Ward Officers

I have a few little items that I have jotted down which I will take the pains to read for the information of the conference:

In the British Mission, Elder Hyrum M. Smith has been honorably released and is succeeded by Elder George F. Richards, his son, George F. Jr., also accompanying him on his mission to Great Britain.

In the Netherlands Mission, Elder LeGrand Richards has also been honorably released and succeeded by Elder John A. Butterworth, who was laboring as a missionary in the mission when Brother Richards was released.

In the New Zealand Mission, Elder William Gardner has been honorably released and is succeeded by Elder James N. Lambert, a young man born and reared in our city here.

In the Samoan Mission, Elder John A. Nelson, Jr., has been honorably released and is succeeded by Elder Ernest Wright.

In the Swedish Mission, Elder Theodore Tobiason has been honorably released and is succeeded by Elder Andrew P. Anderson.

In the Swiss and German Mission, we are endeavoring to release Elder Hyrum W. Valentine, and have already sent Brother Angus J. Cannon, a son of President George Q. Cannon, to succeed him. He has met with an obstruction on his way to Switzerland, and therefore the release of Brother Valentine is delayed, but we hope Brother Cannon will get through before long and that Brother Valentine and his wife will be safely headed toward home.

The Tonga Mission has been organized with Elder Willard

L. Smith as president. This mission has been associated with the Samoan Mission from the beginning, but it is so far away from the headquarters of the Samoan Mission, that we have concluded it best to make a separate mission of it.

The presidencies of the following stakes have been reorganized: Beaver Stake, Bannock Stake, Big Horn Stake, Panguitch Stake and Parowan Stake. Forty-six bishops and sixty-eight ward clerks have been appointed since last April. This is one of the things I had in my mind; it is too many changes, if we could avoid it. I might suggest in connection with this thought that if the presidents of the stakes would be a little more cautious and pay a little better regard to the suitableness of the man chosen to act as a bishop, to his qualifications in every way, and especially to his status as a resident in the ward, so he will not be under the necessity of pulling up, after he has been bishop a few months, and moving off somewhere, necessitating a change in the bishopric, I think that we would perhaps be able to save some of these numerous changes in the bishoprics of our wards.

There have been twenty new wards organized since last April conference, and all these new wards need houses of worship, and of course, the first thing they think of is to build a meetinghouse, and they look to the Trustee-in-trust to help them very materially in the building of them. So we have applications from all quarters, not only among the well established stakes and wards who have had meetinghouses in the past, but from these new wards; and quite a number of our older wards, well established, who have had meetinghouses for many years, have come to the conclusion that the old houses are not quite good enough and they must have new ones, and so we are called upon to contribute to them as well as to the building up of the new wards.

There are now seventy-two organized stakes of Zion, with eight hundred and sixteen wards and independent branches, and there are twenty-two missions in the Church.

The Lord bless you, is my prayer, and I humbly ask it in the name of Jesus Christ. Amen.

Insanity and Booze

The report comes from the superintendent of the insane asylum at Belfast, Ireland, that there has been a marked decrease lately shown in the number of insane people in Ireland, chiefly among the women. Ireland's statistics for insanity have always been unusually high, consequently this statement, it is an-

nounced, is something new. The superintendent declares that the reason for the decrease is due entirely to the improved standard of living and particularly to the restrictions on the liquor traffic. He declares that there are solid grounds for the hope that, especially among the women, Ireland will witness a great change in neurotic disorders.

What Do You Know of South America?

The Youth's Companion recently called attention to the fact that in spite of all the efforts to bring about a closer relationship between the United States and South America, only very little is known in the United States about that country, or what is going on there. "For example," says the *Companion*, "do you know which one of the South American republics is celebrating its hundredth birthday? Do you know anything about the struggle that made it free, or the name of its president, or anything of its life and resources? Probably not; yet the country in question is as large as the United States east of the Mississippi, with a good part of the northwest thrown in. It has the fourth largest city in the new world, and on its vast prairies it raises five hundred million bushels of corn and wheat."

Indians for Prohibition

The Chippewa Indians on the Fond du Lac reservation have signed a petition addressed to the Indian Commissioner at Washington, protesting against the sale of liquor. The Indians are supposed to be protected from the Demon Rum by a paternalistic white man's government, but they charge that there are saloons within the reservation limits, and liquor is being sold "to the hurt and detriment of the Indians."

The complainants ask for prohibition as a right guaranteed them by the Chippewa treaty of 1854, which "provides that no spirituous liquors shall be made, sold or used" within their territory.

This is something new in Indian history. The ordinary view of the reservation redskin is that the one thing in the world he ardently desires is whiskey, and that his chief grievance against Uncle Sam is his forcible deprivation of it. Apparently the Indian has got farther along on the road to civilization than most whites imagine. We may have Indian temperance lecturers touring the country one of these days.—*Tucson Star*, quoted in the *Native American*.

Messages from the Missions

L. D. S. Choir in Norwich, England

Francis M. Skinner, clerk of the Norwich conference, England, writes the *Era*, under date of June 1st, enclosing a post-card group of the L. D. S. Norwich branch chorus, recently organized with Elder Vern R. Ekins as director. At a recent conference the chorus sang at three sessions, every member being present. Their music and singing added greatly to the grand success of the conference. We present the group herewith. All are members of the Church except two. The picture and letter had been held by the



censor, and it came to hand at the "*Era*" office August 15, with a notice from the censor that picture post-cards addressed to foreign countries from Britain are stopped by the censor. "Picture post-cards include cards bearing illustrations of localities or works, cards with photographs of persons or places, illustrated Christmas cards, sample cards and every kind of card which bears a pictorial illustration."

In Nauvoo the Beautiful

Elder James M. Clark, of the Southern Illinois conference, writes, giving information of the meeting on Friday, September 8, of the East Iowa and Southern Illinois missionaries who met at Nauvoo, for a joint conference. An open air meeting was held on Friday evening. On Saturday morning a four-hour Priesthood meeting was held and on Sunday morning another three-hour meeting with public meetings in the afternoon and evening. The time between meetings was busily occupied in examining the remains of the once city beautiful and seeing many evidences of the integrity and industrial enterprise of the Latter-day Saints in the early forties. Because of his previous visits, President Ellsworth was well prepared to explain the incidents connected with the various interesting scenes. This with the instruction and encouragement we received at our Priesthood meeting gave us new

life and energy. We had a group picture taken, and later a water melon feast. We regret that President Ellsworth and wife; and Secretary Frank B. Bowers released to return home, did not remain long enough to be taken with the missionary group. The picture was taken in front of the old Man-



sion House, on Monday, September 11. Names, left to right, back row: Virgil W. Bullock, Pleasant Grove, Utah; James S. Sim, Evanston, Wyoming; Elder Jeppson, Provo; Elmo J. Call, Rigby, Idaho; Parley P. Merkley, Vernal; Arnold R. Workman, Hinekley, Utah; Vernon E. Jarman, Twin Falls, Idaho; Brother Pitt, local member. Fourth row: Euphenia Anderson, Fairview; Sister Bingham, Vernal; Fern Harrison, Pinto; La Verne Larson, Cove; Hazel Knight, Salt Lake City, Utah; Bertha Ellsworth (daughter of President Ellsworth), Safford, Arizona; Loretta Merrill, Richmond, Utah; Sister Rosenquist, Davenport, Iowa. Third row: Daisy Garr, Bloomington, Illinois; Elder Eyre, Lyman, Wyoming; Sister Pitt, local member; Hans C. N. Hansen, Abraham; Florence Child, Roy; Benjamin H. Hollingsworth, Jr., Salt Lake City, Utah; local member, Galesburg, Illinois; Samuel G. Clawson, Salt Lake City, Utah; Elva Hodgson, Woodrow, Idaho. Second row: John Olson, Logan; Frank Yurks, Bountiful; H. Russell Pulsipher, Avon; Lillian Griffin, Newon; C. H. Spencer, Jr., Salt Lake City; Sister Vernon (mother of William M. Vernon), Vernal, Utah; Roy Davis, Salem, Utah; Jed Philips, Teton, Idaho; Lewis G. Ellsworth, Lyman, Wyoming. Front row: D. R. Stone, Teton, Idaho; William Ellsworth, conference president of North Illinois, Safford, Arizona; William M. Vernon, retiring conference president of North Illinois, Vernal; Louise Capson, Salt Lake City; James M. Clarke, conference president of South Illinois, American Fork; Florence Capson, Salt Lake City, Utah; Octave W. Ursenbach, Lethbridge, Canada, conference president of East Iowa; Leo O. Hanson, Hyrum, Utah; Wm. M. Blumel, Ma-
grath, Canada.

In Maoriland

Of the elders of Waikato, New Zealand, six are laboring among the Europeans, and four among the Maoris. Since May, the elders have tracted three towns and a part of Hamilton. The elders laboring among the Maoris have great difficulty in the way of bad roads. Horses and bicycles are used for traveling, and sometimes boats. We find the Maori in every stage of advancement, from the little rush hut where we sit on the ground and eat from the common pot with our hands, to the modern dwelling house of the well-

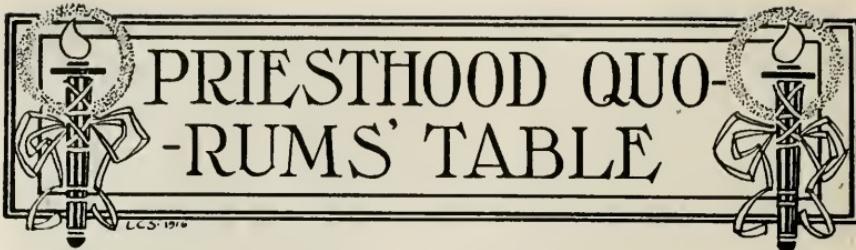


educated, where we find the table set with silver and chinaware. The work is prospering as never before, and we enjoy a good spirit. Elders, left to right, back row, standing: Arch B. Campbell, Snowflake, Arizona; Delos Lauritzen, Victor, Idaho; John H. Burnett, Clinton, Utah; sitting: Wallace Campbell, Annis, Idaho; Conference President Wilmer J. Maw, Plain City; Mission President William Gardner, St. George (now released); James N. Lambert, Salt Lake City (now Mission President); Wesley J. Beckstead, Provo, Utah.

Group of Western States Missionaries

Back row, from left, H. L. Bartholomew, E. O. Olsen. Front row, O. G. Lundstrum, Winifred P. Hill, John L. Herrick, mission president. This group was taken just previous to the change in the office force, when Elder O. G. Lundstrom was transferred to New Mexico, where he is to labor among the Mexican-speaking people, and when H. L. Bartholomew was appointed to succeed him as mission secretary. Elder Lundstrom was secretary for nineteen months, and proved to be a most efficient and willing worker at all times. Elder Olsen was transferred to the West Colorado conference, as president, and since the picture was taken Sister Hill has been released to return to her home in Salt Lake City. Her duties kept her at the mission headquarters during the most of the time of her mission, where she acted as stenographer. Her work was highly appreciated.





PRIESTHOOD QUORUM'S TABLE

L.C.S. 1918

Helps for Instructors of Deacons

By P. Joseph Jensen

LESSON 31

The aim of Lessons 31 and 32 may very well be the same. The important thought to impress on the minds of the boys is that they should begin practicing the giving up of personal pleasures, so as to prove themselves worthy of greater blessings from the Lord. In order to prepare their minds for grasping the incidents from the lives of Parley P. Pratt and Willard Richards, put some such thought problem before them as the following: What must we be willing to give up to be worthy of the Lord's greatest blessings? Have them relate what they think should be done.

Study Lesson 31.

Have the boys tell what Brother Pratt gave up in each of the incidents? What was the purpose in each? What was the approval received? Answer the general question of the lesson.

LESSON 32

Aim and problem the same as in Lesson 31.

Study the lesson.

What did Brother Richards give up for the gospel? What did he say when he read the Book of Mormon? Read Moroni's promise in the Book of Mormon. What was he willing to give for the preservation of the prophet's life? Tell what Joseph Smith gave in defense of the gospel of Jesus Christ.

In whose hands were Brothers Richards, John Taylor and Samuel H. Smith, willing to leave justice for the martyrdom of the Prophet and Patriarch?

Answer the general question of the lesson.

If these men were willing to sacrifice like they did, what should we be willing to do?

LESSON 33

The aims of the following lesson may be to teach the boys that the Lord approves our defending our lives and rights—to help them to distinguish between taking the offensive and the defensive. Prepare their minds by having them offer their answers to the following: Under what conditions does the gospel of Jesus Christ approve of fighting, or war?

Study the lesson.

From what was learned from *The Life of the Latter-day Prophet* two years ago, how many times had the Saints been driven from their homes when the "battle" of Crooked river was fought? What was the mob going to do? What did Brother Rich do to prevent the kidnaping of the prophet? Who were trying to kidnap him? See *The Life of the Latter-day Prophet*.

Answer the general question of the lesson.

Are there times when you boys would be justified in fighting?

Teaching Record in North Sanpete Stake

In a recent report in the *Improvement Era* the stakes that had a clean record of 100 per cent for the six months ending June, 1916, in ward teaching, were named. Through some error the North Sanpete stake was omitted. This correction is noted because North Sanpete stake has a long record of monthly complete teaching in every ward in the stake. President Adolph Merz and his associates are doing splendid work in awakening the people to their duties in the Church, giving their services and time for the benefit of the community, perhaps to a greater extent than the people are aware or thoroughly appreciate. Their labors are rapidly advancing the cause of the Lord in that stake of Zion. We therefore take pleasure in making this amend for having, left out, unintentionally, the name of the North Sanpete stake in our enumeration of the stakes that have a clean record in teaching for the six months ending June, 1916; and at the same time take this opportunity to congratulate the officers and the people of that stake for the awakening and the interest manifest in all Church work.

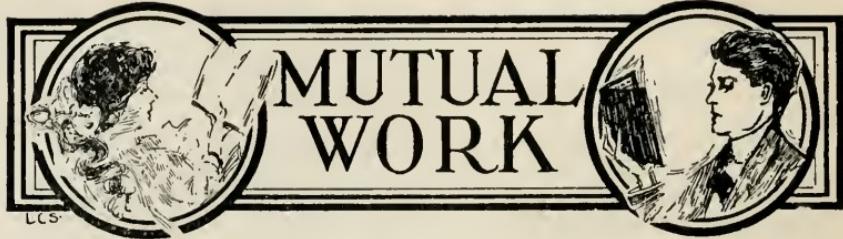
Attendance at Weekly Priesthood Meetings

For September, 1916, according to a bulletin compiled by the Presiding Bishop's office, the stakes which had an average percentage of attendance at the Priesthood weekly class meetings of 20 and above, are as follows: Alberta 21, Granite 22, Liberty 25, North Davis 20, Ogden 25, Pioneer 28, Young 26. Other stakes ranged from 3 in Yellowstone to 19 in Salt Lake, San Juan and Snowflake.

Advice to the Saints

President Joseph F. Smith, said, in closing the October Conference: I have just one little short sermon: Get out of debt, keep out of debt; never mortgage your homes nor your farms. Put down intemperance, and be a wise and sober people. Do not make war on, but love your neighbors. Keep the word of wisdom. Be wise and moderate in your amusements, and let your amusements be innocent and your enjoyment pure. Card-playing is an evil; pool playing is an evil, gambling is an evil; avoid every evil, and the waste of your time. Honor the Sabbath day and divine authority. Keep yourself pure and unspotted from the world. Let everybody, who can, raise his own bread and meat. Patronize home productions, and sustain home industry. Be not scoffers, but show kindness and sympathy to all, and especially to the unfortunate.

I have a feeling in my heart that the United States has a glorious destiny to fulfil, and that part of that glorious destiny is to extend liberty to the oppressed, as far as it is possible to all nations, to all people. After hearing the remarks of President Rey L. Pratt, with reference to the condition of our people, and to the masses of down-trodden and oppressed people in Mexico, thirteen millions of whom are held under serfdom and slavery, by the descendants of their conquerors—who could not devoutly wish that some mighty and just power, equal to the task, would extend the hand of freedom to those oppressed people, even if it cost the lives of their oppressors. I do not want war; but the Lord has said it shall be poured out upon all nations, and if we escape, it will be "by the skin of our teeth." I would rather the oppressors should be killed, or destroyed, than to allow the oppressors to kill the innocent.



General Y. M. M. I. A. Meeting

Helpful Hints on How to Make this a Banner Y. M. M. I. A. Year

A special officers' meeting was held on Sunday morning, October 8, 1916, at 8.30 o'clock, in the assembly room of the Bishop's building. Elder Heber J. Grant presided.

After the opening exercises each of the speakers on the program was given five minutes in which to treat the subject, "What three suggestions can you make to Y. M. M. I. A. officers that will assist them in making the season of 1916-17 the banner year of our associations?" A synopsis of the remarks follows:

Dr. John H. Taylor: Thoroughly organize scout work. It is really a part of M. I. A. work and needs the same kind of supervision. Help the boys to get the spirit of the gospel, that is the main thing. We want the boys to understand that they are a part of the Priesthood. All our labors as boy scouts, we also do as members of the Church, and our boys, the deacons, must not get the idea that they must do their work as boy scouts and not their work in the Priesthood. We must co-operate with that great, big, fine movement—the Priesthood. The boy scout work is one means of getting them to see and understand it.

Roscoe W. Eardley: We have held a number of splendid conventions in the majority of the stakes, and the pre-season work indicates that this is going to be the best year in the history of our organizations. In our visits among the stakes, we have found the engine of Mutual Improvement fully steamed up; fires under the boilers, the tender filled with coal, and it has appeared to us that the tracks over which we are to travel are perfectly clear. The engineers have been found at the throttle and the firemen ready to perform their part of the work. "The steam that blows the whistle is not the steam that turns the wheels" is an old saying—and the steam we have already exhausted in these conventions is not the steam that will turn the wheels during the season. If we are to continue successfully, the engineer must constantly be at the throttle, the fireman must constantly heave new coal into the furnace box. When the track becomes too smooth, sand must be let out. In a word, if we are to be successful we must have a splendid system of good follow-up work in every stake of Zion. Follow up the good work which we have already started and follow it up every week of the season. To follow it up properly, first, as stake officers, hold regular stake officers' meetings; second, have a definite order of business; third, check up on what has gone before, and what will come in the future. (2) You must have a perfect system of receiving reports, and know what the wards are doing. Encourage your ward officers to render regular reports, then you will be kept in touch with the work. Then, if you will in turn render to the General Board reports on your stake work we will be kept in touch with you. We can watch the stakes and you can watch the wards. We must co-operate and work together. (3) Arrange frequent visits on the part of stake officers to the wards. Keep in personal contact with the work in your stake. I re-emphasize, that you must work closely with the Priesthood of your stake. Don't think that any organization is big enough, notwithstanding the fact of the splendid men who are directing its work, to succeed without the help of the presidents of

stakes, and the bishops of wards. Co-operate closely with these brethren, in this work, and you will find strength greater than you have ever had in the past.

Nephi Anderson: (1) We must be thoroughly converted to the truth that the salvation of souls is the greatest work that we can be engaged in; (2) that we should have a keen, lively realization of the fact that we are in a large measure our brother's keeper; (3) that we should see to it that the proper environment is placed about our young people, so that they may be spiritually, morally, and mentally awakened and developed into perfect men and women to the end that their souls may be saved.

B. S. Hinckley: These are what I regard in a very broad way, the essentials for success in Mutual Improvement work. (1) Perspiration, (2) Inspiration, (3) Organization. No man ever received inspiration without first paying the price in perspiration. I do not think that the Lord ever revealed any truth worth having to a man who did not seriously and earnestly seek for the truth. There is no organization in the Church that makes such a constant and immediate demand upon that great factor as does the Y. M. M. I. A. Get down to work and you will get the inspiration, and without inspiration you will fail signally. Can you not see that if your organization is intact, if you have the right men in the right places, and then if you are right in the line of your duty, you will have power to inject into those men the inspiration that will lead them to put forth the effort that is so necessary to success in this great organization? It is a crisis in a man's life when he is called to a place in this organization. Brother Eardley spoke of the sand on the track. I was thinking of the sand when you travel over the roads. I know certain classes of men who travel very well until they strike the sand, and then they either turn out and go around the other way, or quit. I am sure you will find patches of sand everywhere, and it requires work and inspiration to go through them successfully. This is a great organization. It gives a man a good chance to show what is in him, to really test himself to the limit, and when he does, he grows. When he puts forth his highest effort then he takes on a new growth.

Edward H. Anderson: We have held fifty-two conventions this year, and have about twenty more to hold. It has been the general expression of members who have visited the conventions, with very few exceptions, that this year they have been the most perfect of any ever held. The programs have been thoroughly carried out, showing the stake officers and their boards perfectly conversant with the machinery of the work. This perfection is due to a great extent to the labors of the General Board, their advice, letters, instructions. We wish now that stake officers would create a like perfection in every ward, so that every item carried out so thoroughly in our conventions may also be carried out in every ward in your stake. Here, then, are my three suggestions: (1) Make the ward officers as efficient as the stake officers are. (2) Have a heart in the work, feel the work. Then make all officers and members feel like you feel, that they may render service and be helpful. (3) Get the Spirit of the Lord and the spirit of your work, through prayer and supplication, and through energetic action.

Oscar A. Kirkham recommended John Henry Evans' new book as a help in Special Activity work. Junior class and scout work is a problem. We make this suggestion: Let the boys meet with you from 7.30 to 8 o'clock. At 8 o'clock let them go to their class rooms, and let them remain there for their closing exercises, thus giving them 15 minutes more time. That will give you an entire hour with a live junior class leader, with a live scout master, and they can put over the scout lesson and junior class work in one night, and you will not have the trouble of fifty boys on Thursday at scout meeting, and five in Mutual, on Tuesday night. Half an hour for each department, or twenty minutes for the manual and the remainder of the time for scout work, just as you wish! Don't forget the Church merit certificate.

The junior class leader is a fine man to follow up that work. You may have heard of the big brother movement. Here is your chance to work it out. (2) A new thought. Get your wife interested and thoroughly in love with the work. When I feel that my wife is behind me in anything, I tell you I can make the dust fly. If I feel my wife is dragging on me, it is a great big load, so heavy I can hardly do anything. Convert your wife. (3) We have about so much energy to give to the work of the Lord, then we have to devote the rest to getting bread and butter. We must be consistent. If you check it out for this, you haven't it for that. My opinion is this, in the way of supervision and execution—let it be about fifty per cent to each. Spend about fifty per cent of your energy on planning your work, getting the blue print on it, and then save the other fifty per cent to put it through. Don't spend ninety-five per cent on building up a big, fine structure and then find you haven't the time to put it through. A poor plan well worked is much better than a fine plan poorly worked.

B. H. Roberts: (1) Appeal to the spirit possessed by each member of the association that was conferred on him by the laying on of hands by the elders when he was confirmed a member of the Church. I sometimes think we forget the great and important truth that there is more than mere human intelligence in the membership of our associations. There has been a divine planting in their souls, a divine spiritual germ given to them, and it only awaits development to reach its richest and highest results,—the highest results that it is possible for men to attain unto by the co-operation of his own spirit and the Spirit that is given unto him, even the Holy Ghost. My suggestion is that we appeal to that Spirit and make our members conscious of his presence in their lives, conscious of the added strength of their own strength that that Spirit gives to them. Teach them that they have a union with the very Godhead, that the wisdom, power and righteousness of God may be brought into their lives through the rich possession that we have received from the gospel of Jesus Christ. Appeal to that Spirit, as Paul appealed to the spirit that was in his young missionary friend Timothy. We want the union of the two forces in every life of our young men. (2) My second suggestion is closely associated with the first—prayer, individual prayer. Appeal to the Source of prayer as a means of individual strength and power; that is, prayer in the sense that it shall be communion with God. No prayer is worth while that isn't that. Prayer is something more than a mere begging for things, a mere asking for things, that may be more or less convenient to us and necessary in our daily lives. What we need to learn, in our prayers, is to commune with God, talk with him, draw near unto him in fellowship, and so pray that the veil that separates us from the Divine presence shall grow exceedingly thin, so thin that we shall feel the pulsation of God's life in our lives! We have never learned to pray until we can do that. I sometimes think that we permit ourselves to let our prayers be mere words, words, words. The great English poet told us that words were not sufficient. (3) That you impress upon the members of your association that they are engaged in an individual work. That they must do much outside of the association hours of exercises. That they must be individual students. In other words, that our Mutual work is something more than mere attendance upon the Mutual Improvement meetings, that there must be individual efforts made outside of these times of coming together. Realize that these are times for giving expression to what has been mastered as private students, that their Mutual Improvement work extends through many, many hours of individual preparation. Members come to meetings so that they may give expression to that which they have mastered as individual students. Members of the associations should be taught to regard the associations and what is done there, not as an end, in and of itself, but as a means to an end. In Mutual Improvement work it should always be borne in mind that the end, the thing sought for, is the making of men. That our associations are

only helps, one of the helps, one of the many helps towards that end—the making of men, the building of character, that God may have men in this God's world through whom he may be revealed in his Spirit and power unto the inhabitants of the earth. Also that there shall be in his servants, thus created, such a likeness of the Divine that men will feel the power and force that there is in consecration to the work of God. We want to keep that image before them always.

Heber J. Grant: (1) That we follow the admonition of the Savior to love the Lord our God with all our might, mind and strength, and that we love our neighbor as ourselves. Any man engaged in Mutual Improvement work must succeed who loves the Lord, and his fellow man, and desires to benefit mankind. If we love the Lord, we will serve him. We will feel that the first great object, then, is to seek for the ability, the strength and the power to fulfil those things that we feel the Lord desires us to fulfil. If we love the Lord, we will take an interest in this work, and be able to benefit our neighbor. (2) That we do not forget, and that we labor with particular zeal to accomplish the slogans; namely, "We stand for a weekly half holiday and a sacred Sabbath, and we stand for a weekly home evening; and for state- and nation-wide prohibition. Those are the slogans, and my suggestion is that you emphasize these. I confess that I felt humiliated, as I walked from my home to this place this morning, to find the contractor employed by my agent and your agent, contractors paid with our money, working on the Sabbath day grading one of our streets and arranging to pave it. I think it is a disgrace to the city, and to the city commission, who will contract with men to break the Sabbath. I appeal to the legislators from the country districts to stand in favor of a Sunday law, and for prohibition. (3) That we read carefully the record in the Book of Mormon of the commandment of the Lord to Lehi to send his sons back to secure the brass plates from Laban. Read it and re-read it, and it will be one of the guiding stars of your lives, and will prevent you from becoming discouraged in the labors you are called upon to perform.

Elder Junius F. Wells, organizer of the first Y. M. M. I. A., under Brigham Young, closed the meeting by prayer.

Stake Work

For November

We take it for granted that ward and stake officers have their organizations complete, that they have obtained the manuals in each ward and provided class leaders for each class, for the season's work.

We presume that the ward membership work has been seen to, and that the opening social in the wards has been a success, also that the wards have held their entertainments for the raising of the full amount of the Fund, and that this will be forwarded without delay.

In the monthly officers' meeting, however, particular stress should be laid upon the necessity of further missionary work, so that your membership may be raised to the required standard of efficiency and you be able to report your stake "10" on the first of December, in membership, as per efficiency schedule published in the August "Era" and in the convention circular. Check up the other work also. You should check up the ward canvass for the "Era," and if all your wards have had a proficient and spirited man visit every family in the wards with a view to having them subscribe for the "Era," you may put "10" in that space for your stake, which we hope may be the case; and also that you have given us a splendid circulation for our magazine. In case the work is not done, however, it should be fol-

lowed up; and here, by-the-by, this word "follow-up" means either success or failure in your associations. It is the slogan that your stake board should adopt and carry out.

The work for November should be a thorough entering into the spirit of class work, and every class should be checked up to see that it has prompt, punctual and capable teachers. We have two manuals this year, one for the junior and one for the senior classes, both of which are intensely interesting and can be made very attractive to the young people, both boys and seniors with the proper kind of teachers.

Another point that you should lay stress on now is the Church merit certificate. Let the junior class teachers work to get as many boys as possible between twelve and twenty to make an effort to obtain this certificate this season. The requirements were explained in the convention circular and in the August "*Era*," and should be reiterated to the officers in your stake. Read the suggestions elsewhere on how to make this a banner Y. M. M. I. A. year.

Suggestive Preliminary Programs

(As presented in late M. I. A. Conventions)

General topic, "Courage."

Song, "One Fleeting Hour," Lee.

Retold story, "Thirty Pieces of Silver" (Kellerman, Harper's).

Talk on "Courage" (10 minutes).

General topic, "Eugene Field."

Song, "The Tin Soldier."

"Life and Works of Field" (10 minutes).

Male quartet, "Winkin, Blinken and Nod."

General topic, "Blessed are the Peacemakers."

Talk (5 minutes) on the general topic.

Song, "Peace, be still."

Talk, "The Andean Peace Monument" (5 minutes).

Mixed double quartet, "How Lovely are the Messengers."

General topic, "Wild Flowers."

Junior girls' quartet, "Forget-me-not."

"Ten Reasons why the Columbine should become the National Flower."

Talk (5 minutes).

Recitation, "The Daffodil" (Wordsworth).

Organ and Violin Solo, "To a Wild Rose" (Macdowell).

Talk (10 minutes), "Wild Flowers of Our State."

Vocations and Industries

Notice to Stake Superintendents

The Committee on Vocations and Industries of the General Board request the stake superintendents to write at once by return mail, to Secretary Moroni Snow, giving the names and addresses of their stake vocational supervisors. They are asked further to see to the following items:

Call the stake supervisor's attention to our boys' industrial contest work, and have him urge the boys of your stake who entered these contests to report at once, not later than November 10.

The committee suggests that each ward vocation counselor arrange for a series of talks in the different wards, where successful farmers, business and professional men, and tradesmen, may discuss their calling and the necessary

preparation for entering it. One or two such men in one evening, with good music, would furnish a very inspirational program.

If your stake vocation supervisor and ward vocation counselors haven't as yet done any work in the vocational department, their attention should be called to the duties of vocation counselors, in the *Y. M. M. I. A. Hand Book*, pages 35 to 46 (note specially pages 44 to 46), and they should proceed as there instructed.

The committee is pleased to announce to the workers in this department that they are preparing a text book for ward vocation counselors which will prove a great inspiration and help to them in their work.

What Utah Products Week Means

By L. B. Hampton, Chairman of the Utah Products Week Committee

The week of November 19 has been designated as Utah Products week. Its purpose is to direct special attention to the industries of the state, and the opportunities which exist in our different communities for the development of new enterprises.

Because of their environment, education, and training, the people of Utah are naturally interested in resources which abound in all parts of the state, and in the processes that will transform them into articles fitted for the comfort, convenience and use of man. From the earliest pioneer days there has been a strong sentiment favoring home industry. President Brigham Young, and other early leaders taught the importance of home manufacture, and their teachings have been continued and emphasized by the present leaders of the people. The Church has always taken a deep interest in industries which were deemed of importance and for the welfare of the people.

It is estimated that the value of the manufactured products of the Territory of Utah amounted to \$290,000, in 1850. Since that time there has been a steady increase in the number of factories and in the values of the output. The safest guide to the figures at the present time is given by the federal government, and according to the latest industrial census (1914) Utah has 1,100 factories, in which there is a total investment of \$75,000,000. The value of the output for 1914 was \$87,112,000, and for the present year is estimated by good authority that it will exceed \$100,000,000. In 1914, 16,128 persons were employed in the factories, and they were paid \$14,250,000 for their services. In addition to this \$30,000,000 was distributed to Utah farmers, and other Utah producers, for raw materials which entered into the manufactured articles.

While these facts are common knowledge, it is thought that great good will result from calling them to the attention of the people, at least once a year, in a special way. Everybody is invited to participate in the activities of Utah Products week. According to the plans which have been prepared, all the churches will be asked to deliver sermons on the value of home industry to the community, Sunday, November 19. The clubs and societies composed of women are being invited to request their members to serve at least one meal during the week, which shall consist entirely of the products of the state, and they are being asked to call this fact to the attention of their families and their guests, if any are present during the meal.

The schools of Utah have always taken special interest in Utah Products week. Speakers will be provided to address the universities and colleges, and many of the high schools, and the teachers in the grades will give talks, on Utah and its industries, to the children in their classes. Additional interest will be aroused through the contests to be held, in which all high school and upper grade students may participate.

The business men will join in the movement through their commercial

clubs, and as individuals. The show windows of the stores will be filled with the products of the local factories, and Utah-made goods generally put to the front.

The committee having the plans for the week in charge have suggested that the M. I. A. can do their share by choosing "Home Industry" as the subject for the preliminary programs to be given during the week, November 19. A number of songs appropriate for such a program are found in the Sunday School Song Book. (See also January, 1916, "Era," page 280.) The talk given on the subject should be constructive, and should point out how the community and the state are benefited by home industry. Reference may also be made to opportunities which exist in the community for new industries, or a talk may be given on this topic. The vocation counselor could aid in giving suggestions.

Home industry is the best and perhaps the only kind of industry that will prove of real benefit to a community. It builds roads and bridges, furnishes men and women with employment, makes good markets for the farmers, produces revenue for schools, supplies the funds to build churches, and makes for a bigger and better state.

Since Utah Products week brings some of these common truths home to the people, and encourages them to do their share towards building the community in which they reside, its celebration is generally approved by all classes of our citizens.

Scout Work

What Does "Scout Work" Mean?

"Does the efficiency scheme in its reference to scout work mean that a stake should have 50 per cent of its wards with troops registered in the National organization of the Boy Scouts of America, in order to place "10" in the scout column?" The General Board have decided "Yes." Boys should not be known as M. I. A. scouts who can do scout work, until they have passed the Tenderfoot test, and are registered at national headquarters. Before that they are only candidates to become scouts. They are not doing "scout work," in the sense required in the efficiency report.

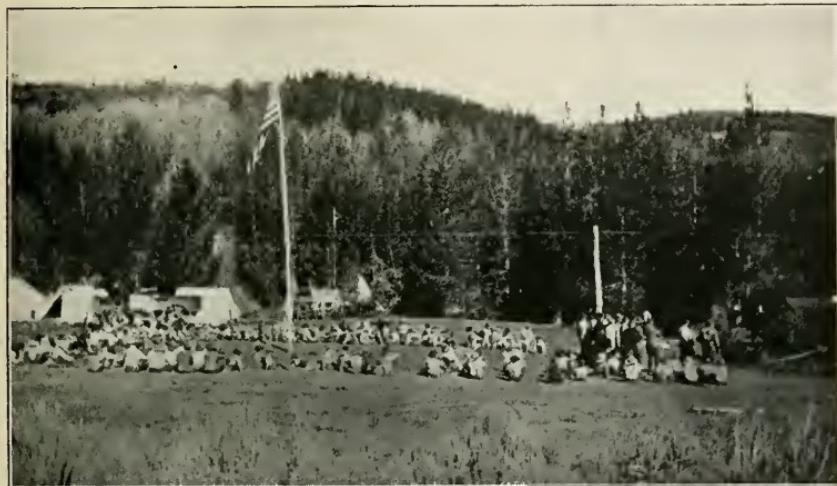
A Profitable Hike

E. Ray Guymon, stake clerk of the Cassia stake, sends a description and account of the boy scouts' annual hike held in the Cassia stake, August 21,



Dr. John H. Taylor giving instructions, Monument Peak, Idaho

1916, for five days, to the government ranger station, twenty miles west of Oakley, Idaho. Only three wards in the stake were unrepresented. The bishopric of half the wards which participated had a representative there which added materially to the company. Dr. John H. Taylor of Salt Lake, M. I. A. Scout Commissioner, and Stake Deputy Commissioner Howard Price, supervised the trip. Thirteen organizations were en route. The entire distance was made on foot, the boys walking in double file carrying their water canteens and their medicine kit for emergency cases. Games, appropriate programs, and bonfires were indulged in on the way. Monument Peak



In Camp

was visited, elevation 8,400 feet, overlooking the great snowsheds of the Goose Creek. Mr. Campbell, forest supervisor of the Minnidoka forest reserve, lectured on the work of this department, the need of preventing forest fires, and the different species of pines growing on the mountain, and the estimated length of life of each. William A. Martindale lectured on Monument Peak and on early incidents of history connected with it. Demonstrations in cleanliness, and camp sanitation, were given. The government aided in the loan of camp equipment, and three prominent sheep men were responsible for the extra fine muttons given the boys on the trip. Camps worthy of mention for camp sanitation and camp arrangement were Burley

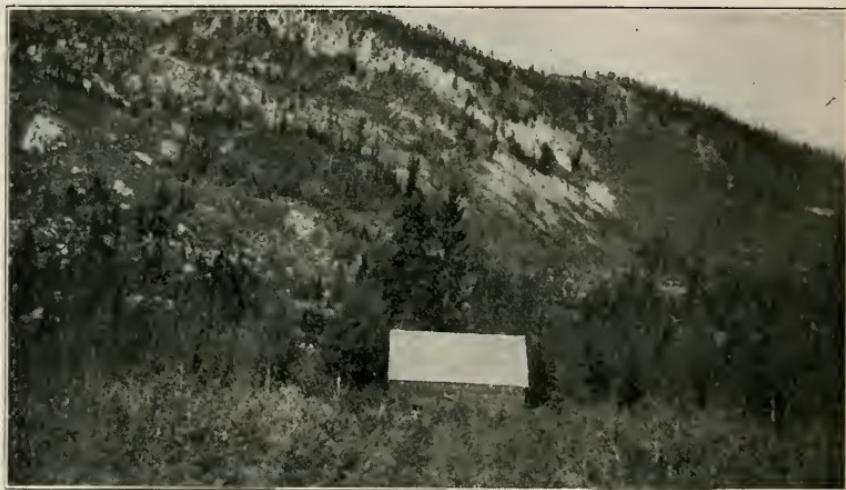


Exercises and Games on the Way

First, Oakley First and Unity wards. No accidents occurred and a profitable and enjoyable time was spent.

Ensign Scouts Have Permanent Camp

"Camp Ensign," the permanent camp of the Ensign Stake M. I. A. Scouts, is located at Brighton, in Big Cottonwood Canyon, thirty miles east of Salt Lake City. The cabin is finished except the porch, which is built around the four sides, and when finished will be twelve feet high and thirty-five feet wide by fifty feet long. The Great Western Mining company, with Mr. Jesse Knight at its head, is the kind donor of the permit allowing the scouts to locate on its ground. The plans at present are to open a nature school at



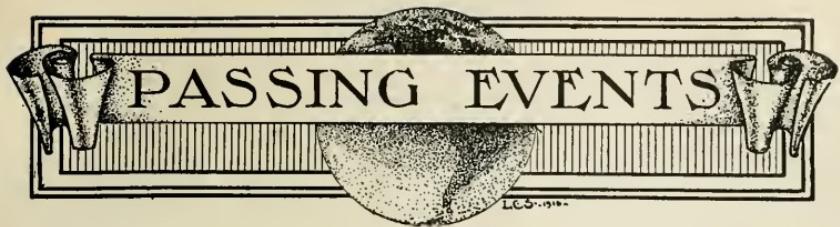
Ensign Stake Scout Cabin, Big Cottonwood Canyon, seen from Campus

the camp, at the beginning of the summer vacation, to run until the opening day of school in the fall. Ferns, grasses, bugs, animals, trees, minerals, and kindred subjects will be studied in connection with the regular scout work. Any M. I. A. Scout will be allowed to come and stay at camp as long as he obeys the camp regulations and pays for his food.

Swimming pool, tennis court, baseball diamond, and a zoological garden will be built for the benefit of the boys.

Bishops and Clerks Appointed since April, 1916, Conference

Sixty-six bishops and eighty-eight ward clerks have been appointed since last conference, 46 bishops of old wards and 20 bishops of new wards; 68 ward clerks of old wards and 20 of new wards. There have been 22 new wards organized since last April conference. There are now 72 organized stakes of Zion, with 816 wards and independent branches. There are 22 missions.



Seth Low, former mayor of New York, and one time president of Columbia University, died September 17, at Bedford Hills, New York, age 66 years.

A cargo of tulips arrived in New York harbor in early October from Holland. The cargo consisted of 12,500 cases of tulip and other bulbs, the largest of the kind that has ever crossed the Atlantic.

A protest from France and Great Britain has been received against the action of General Carranza in closing two important banks in Mexico City in which foreign capital was invested.

The "Bremen," the German submarine merchantman, which was expected to arrive some weeks ago at New London is now conceded by German authorities to be lost.

The Utah state capitol building was formally opened October 9, 1916, close on to twenty thousand people being present at the opening exercises, and passing through the magnificent building.

Destructive floods in China are reported on the Hwai river in the province of Anhui. It is said that more than seven thousand square miles of that province were inundated and a million persons driven from their homes with very heavy loss of life.

Mrs. Margaret Whitehead Young, widow of Joseph A. Young, oldest son of Brigham Young, died October 3, in Salt Lake City. She was born in Lancashire, England, and was 79 years old. Richard W. Young, president of the Ensign stake, is her only surviving child.

China has arranged for a loan of sixty million dollars in the United States, and a St. Paul company has contracted to construct fifteen hundred miles of railroad through a part of China controlled largely by the French and British interests. The loan is secured by this road.

The Utah-Idaho Sugar company have erected a new sugar factory at Brigham City. The completion of the factory was celebrated on Monday, October 2, by appropriate exercises, including music and speeches, and in the afternoon sports of various kinds and dancing in the evening. The factory began operations about the middle of the month.

The German submarine U-53 entered at Newport, Rhode Island, on October 7, and on the next day, passed the three-mile limit, and sank, almost within sight of our Atlantic coast, six steamers, four of them British, one Norwegian and one Dutch. The boat brought mail for the German embassy at Washington, and departed out of the harbor without taking supplies.

Dr. Torild Washington Arnoldson, professor of modern languages, University of Utah, died October 2, following an operation, at the Holy Cross hospital. He was born in Sweden, in 1871, and was one of the most widely known linguists in the United States, speaking French, English, Swedish, German, Spanish and Italian fluently. His father, K. B. Arnoldson, was the winner of the Nobel peace prize, in 1908.

General Carranza, on September 30, issued a decree abolishing the office of vice-president in Mexico, and reducing the presidential term from six

to four years, making the president ineligible for a second consecutive term, though he might serve after four years had elapsed. The congress is to choose a successor, if the president dies or resigns.

The thirty-eighth annual fair of Utah opened on September 30, and continued to and including October 7. Notwithstanding the heavy rains in the early part of the week, great interest was taken in the exhibit, which was of an unusually interesting and attractive and useful character. One of the features of the fair was a thrilling aviation display by Aviator Gertson each day.

Robert Crookston, one of the oldest inhabitants of Cache Valley, and personally acquainted with the Prophet Joseph Smith, died September 21, 1916. He was in Carthage when the prophet was killed. He was born in Scotland, and embraced the gospel in 1840, came to Utah in 1850, and to Cache county in 1864. He helped to quarry the corner stones of the Salt Lake Temple. He was ninety-five years of age.

The National Guard on the Mexican border is being released as new regiments arrive. Ten thousand were relieved and have returned. The Montana boys passed through Salt Lake City on Oct. 14th. Some of the Utah boys are scheduled to arrive in Salt Lake City about November 1. Units from Maine, New York, New Jersey, Rhode Island, Wisconsin, Connecticut, Montana, Utah, and the District of Columbia, are also returning home.

The New York sympathetic strike, called by union labor leaders to assist the striking employees of the Inter-Borough Rapid Transit Company, proved a dismal failure. After two or three days of idleness, nearly all the men returned who left work. The car strike continued somewhat longer, although the railway officials in a few days declared that three-fourths of the cars were running as usual. In addition to the milk strike, caused by the dairy-men's league demanding higher prices, there were several other industrial troubles threatened in New York.

A special handbook on "Inebriety" has been issued by the National Conference of Charities and Corrections. It consists of addresses and reports on the attitude of the large employer, and of labor, toward alcoholism, the experience of life insurance companies, the charitable treatment of the drunkard, and public and voluntary campaigns to curb the drink evil. The booklet of 100 pages, bound in heavy paper, may be secured for 25 cents, at the office of the Conference, 315 Plymouth Court, Chicago, Ill.

High prices. Standard brands of wheat flower sold in the central markets for \$9.30 a barrel, the highest price in more than forty years. Shortage in Argentina from drought is held responsible. Wheat passed the \$1.60 a bushel mark at the Chicago market. Meat is steadily going up. There is a steady decrease in the number of food animals in this country, and the export of meats has trebled since the war began. The export of beef alone is said authentically to be ten times as much as it was before the war.

The Mexican joint commission which sat at New London decided in the latter part of September to transfer its meetings to Atlantic City. One of their discussions was informal and dealt with plans to stamp out typhus in Mexico and for improving the educational system. The complexity and magnitude of the issues involved cause slow progress. The American representatives are insisting on the inclusion in the discussion of the entire question of the political, financial and industrial ability of the present government, before agreeing to withdraw our troops from Mexico.

Duncan M. McAllister who for many years has been a resident of the 17th ward in Salt Lake City, where he has occupied many leading positions,

and who for many years has acted as clerk of the general conference of the Church and also as chief clerk in the Salt Lake temple, was given a farewell reception, September 25, prior to his removal to St. George, where he is to be chief recorder in the St. George temple as he has been in the Salt Lake temple. He was born in Glasgow, Scotland, 1842, came to Utah in 1862, and has held many important positions in the Church. Bishop Joseph Christensen of the Tenth ward, Salt Lake City, succeeds him as temple recorder.

Spencer Clawson, Sr., one of the most widely known business men and civic workers in Utah, died suddenly October 2, in Salt Lake City. Mr. Clawson was born in Salt Lake City, August 15, 1852, and was a son of the late Hyrum B. and Ellen S. Clawson. He was chairman of the famous Pioneer Jubilee Commission, 1897, and largely responsible for its tremendous success. He was also chairman of the Utah Exposition committee, at Portland, and at the time of his death was president of the Utah Historical Society. "He was a man who went about doing good," is the verdict of his life, by his many friends who knew him.

A new L. D. S. mission house and church is to be erected at Gates and Franklin avenues, Brooklyn, New York. The work on the chapel began in October. It is located in one of the leading resident sections in the city. The old mission home, in the Harlem district, New York, is to be abolished. The new structure will be about 40 by 85 feet, built of brick with terra cotta trimmings. The auditorium will have a seating capacity of about 400, and a large pipe-organ will be installed. There will also be Sunday school rooms, rooms for social purposes, class rooms, main offices, cloak and rest rooms, and a baptismal font on the lower floor. The building will be modern in all respects, and will cost about \$23,000.

John W. Taylor, former member of the quorum of the Twelve Apostles, died in Forest Dale, after a long illness, on October 10. He was a son of the late President John Taylor and was born in Provo, May 15, 1858. John W. Taylor took an active interest in civic affairs, and was engaged in farming at the age of 25 in Cassia county, Idaho, and later lived at Kamas, Summit county. He was a kind man of indomitable perseverance and strong convictions. He did faithful work as a missionary, and did good service for the cause in his earlier years. Through unwillingness to agree, on vital questions, with the Council of the Twelve, he was excommunicated some years ago, the action being accepted by him without expressed protest and with no bitterness to the Church.

The Okuma cabinet of Japan resigned on October 3. It was formed in August of last year. Premier Count Okuma, who is seventy-eight years of age, resigned owing to his failing health, and to make way for a man of bolder national policy, especially toward China. He was charged with being too considerate of the feelings of the United States. Count Siski Terauchi, late minister of war and resident general in Korea, has been named as his successor. He has served in Great Britain as foreign minister and ambassador, took a prominent part in the negotiations following the presentation of the twenty-one Japanese demands on China, and was connected with the discussion at Washington concerning the anti-alien law of California. He was born in 1852, and entered the army at the age of 19.

For the International Irrigation Congress, at El Paso, Texas, Hon. George Albert Smith, vice president, and Major Richard W. Young, chairman of the Board of Governors, with twenty-four delegates from Utah, left on October 10 in a special car over the Salt Lake Route. They attended the twenty-third annual meeting of the Congress which opened on the 14th. Included in the company is Dr. John A. Widtsoe and Prof. R. R. Lyman of the University of Utah, Dr. Frank S. Harris of the state Agricultural College,

Mayor A. R. Heywood of Ogden, President L. W. Shurtliff of Ogden, and many other prominent men and women. At the closing business session on the 18th Hon. George Albert Smith was unanimously elected president of the Congress. The Elephant Butte dam, N. M., was formally dedicated on the 19th, as the closing feature of the conference.

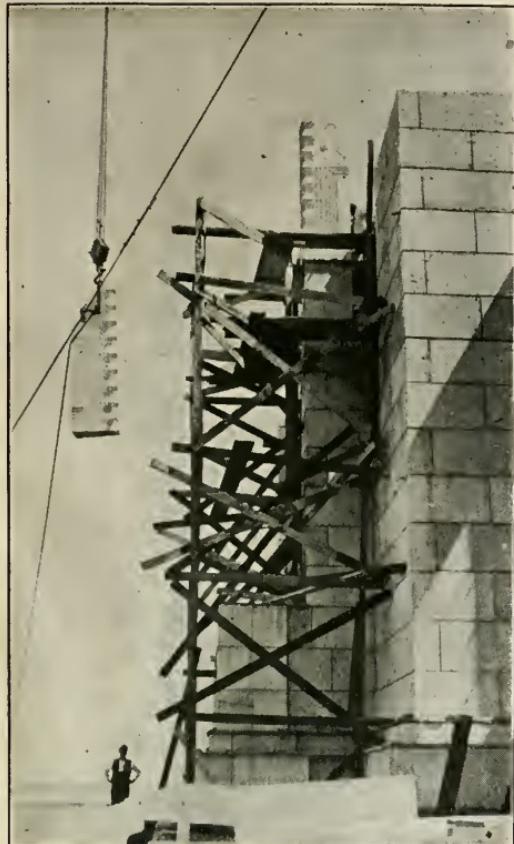
Eleftherios Venizelos, the Cretan, started a revolution in the Island of Crete, and is forcing Greece into the war in favor of the Entente Allies against the Bulgars. This armed insurrection which he has raised, should it succeed, will be the fourth war in which Greece has become involved through his efforts. He declares that the sovereign of Greece is a victim of bad counsel, that war material has been given to the Bulgars, that Greek soldiers have been sent to Germany by way of Sofia, and that Greek patriots are regarded as traitors. He declares that the duty of the revolution is to save of Greece what there is still time to save, by establishing a national unity, and by returning to the policy dictated by national conscience; namely, "To range ourselves on the side of the Allies and Serbians to expel the invaders."

Joseph Smith Wells, secretary and treasurer of the Utah Light and Traction company, a prominent business man of Salt Lake City, and a member of the presidency of the Ensign stake, died in Salt Lake City, October 18, 1916. He was taken ill on October 8 with chills, which developed into pneumonia. He was the eighth child, and the ninth to die in the large family of the late President Daniel H. Wells, who had twenty sons. Joseph S. Wells was by training and practice a faithful Latter-day Saint, and has occupied many positions in the Church. He filled a mission to Great Britain in 1885-7, labored as a home missionary from 1887 to 1904, in the Salt Lake stake, and was chosen as first counselor to Richard W. Young when the Ensign stake was organized, April 1, 1904. In October, 1911, he became a member of the Church auditing committee, and held both positions at his death. He was obedient, devoted and capable, a man of faith and prayer, with high moral and religious principles. He was especially active in business affairs, having occupied many responsible positions with leading business institutions for whom he did thorough and capable work, retaining the confidence and good will of both officers and employees who recognized in him a friend and an advocate of the square deal.

To aid the Syrian and Armenian peoples, the President of the United States proclaimed Saturday and Sunday, October 21 and 22, joint days upon which the people of the United States were to make contributions for these stricken peoples. In conformity therewith, Governor Spry, of Utah, in a proclamation directed the citizens of the state to the great want of these war-stricken peoples, and urged a generous response to the appeal of the President for funds to relieve their suffering. A state relief committee had been organized with Hon. John C. Cutler treasurer. All funds were to be handled through the national treasurer of the American Red Cross. In this connection, the Germans have reported the terrible condition of the people in Armenia, a quotation from which we give, containing some of the details:

"In every tent there are sick and dying. Anyone who cannot manage to get a piece of bread by begging eats grass raw and without salt. Many hundreds of the sick are without any tent and covering, in the open, under a glowing sun. I saw desperate ones throw themselves in grave trenches and beg gravediggers to bury them.

"At another place there is no grass; the locusts have consumed everything. The people were gathering locusts and eating them raw. Others were looking for roots of grasses. They catch stray dogs and like savages pounce upon dead animals, whose flesh they eat eagerly without cooking."



The Construction of the Cardston Temple, Canada, is progressing favorably. Its prominent position on a hill overlooking the city and commanding a wide view to the Canadian Rockies to the west, is attracting the general attention of all visitors to the province. It will be a handsome and imposing structure, standing alone in the great northland, in simple stateliness and grandeur, it is already causing favorable comment by travelers and by visitors from various parts of the British Dominion, and the United States. The Latter-day Saints in that country as well as in the United States are looking forward to its completion and dedication, with high anticipations — though the dates for these events are, of course, not yet known. The accompanying photo shows one of the temple corners and gives an idea of the progress of the construction.

Died—Richard Palmer, born Aberdare, Wales, March 20, 1828, died in Cedar City on September 16.

James M. Boyle, a pioneer settler of Payson, born Tazewell county, Virginia, March, 1837, died October 2.

Joseph Cornwall, a pioneer of Mill Creek, Salt Lake county, born Ireland, August 7, 1832, died October 1.

George Todd, veteran harness-maker and early pioneer of Utah, born England, July 8, 1828, died October 1, in Salt Lake City.

James May, an old-time resident of Salt Lake City, and father of Mrs. Ruth May Fox, died Wednesday, September 27. He was born in England, July 31, 1829, and came to Utah in 1867.

Mrs. Mary Catherine Smith, widow of Samuel H. B. Smith, cousin of President Joseph F. Smith, died September 26, in Salt Lake City. She came to Salt Lake in 1850, having been born in Quincy, Pa.

George Y. Wallace, one of the founders of the telephone system of the west, and one of the most influential business men in Utah, died September 27, in Salt Lake City. He was born at Brandywine Mill, near Canton, Ohio, October 27, 1844. He was the organizer of the Rocky Mountain Bell Telephone company.

Thomas R. G. Welch, a pioneer of Morgan county, died September 23. He was born, July 10, 1835, in England, and came to Utah in 1857. In Morgan county he had occupied nearly every civil position. He was an inveterate worker in civil and Church affairs.

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Improvement Era, November, 1916

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